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LATER WRITINGS

OF

BISHOP HOOPER,

TOGETHER WITH

HIS LETTERS AND OTHER PIECES.

v.251 pt.2

EDITED FOR

The Parker Society,

BY THE

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LATER HISTORY

OF

RICHARD HOOVER

BY THE AUTHOR

HIS LATTERS AND OTHER PAPERS

1851-1852

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BY THE

penitentiam, "Repent ye." It is also many times felt of such as die, and lived wickedly; as Saul and Judas, whose spirits in their discomforts refused all consolation, and so died without comfort in great anguish and perturbation of mind. But that is not general in all wicked and damned persons: for many times they feel no discomfort nor heaviness of spirit inwardly in this world; but God, of his unspeakable wisdom and justice, maketh them (for their sins) alive, and in security of conscience, to go to hell: as Pharaoh, whilst he followed the Israelites in persecution into the Red Sea, suddenly was drowned; Korah, Dathan, and Abiram¹, whilst they were doing their sacrifices, God killed them in opening the earth, that swallowed them alive down into hell. Now this inward discomfort, although it end not in joy but only in such as believe their sins to be forgiven in the death and passion of Christ, yet we see by the examples of the scripture that both good and bad suffer and feel this, that their spirit will take no comfort.

Mat. III.
Mark I.
1 S. iii. xxxi.
Mat. xxvii.
Mark xiv.
Saul and
Judas.

Pharaoh.
Exod. xiv.

Numb. xvi.

Rom. iii. v.

But now as concerning outward and external discomfort, which is felt as well of such as have the word of God, as such as have not the word of God, but only the law of nature: as we may see in the time of the law of nature how Noah shewed the discomfort of all men, and the destruction of the world for sin; but this discomfort did not enter into the spirits of the hearers. Christ complaineth of the same, that the people had both discomfort and comfort preached unto them; and yet they received none of them both. "To whom (saith Christ) should I compare this generation? It is like boys that sit in the streets, and cry unto their fellows, and say, We have played upon our timbrels to you, and you have not danced: we have sung mourning songs unto you, and ye have not wept." God, by his prophet Esay, saith the same: "All the day long have I extended forth my hand unto an unfaithful and intractable people;" meaning, that whatsoever he threatened, or gently offered unto the Jews, it came no further than the outward ear. Whereof both the prophets and Christ himself grievously complain, in this sort: "They have ears, and hear not; and they have eyes, and see not."

Outward
discomfort.

Gen. v. vi.

Mat. xi.
Luke vii

Isai. lxxv.

Isai. liii. vi.
Mat. xiii.
John. viii.
Rom. xi.

[¹ Dathan and Abiram were destroyed by the earthquake: but Korah was consumed by fire whilst offering incense at the door of the tabernacle.]

Rom. I.

St Paul rebuketh men also that by the law of nature knew good, whereof they should have rejoiced, and evil, whereof they should have lamented, and yet did not. And, to leave off the examples of our fathers mentioned in the scriptures, we may see the same by daily experience amongst ourselves. We read in the book of God, we hear by preaching, we know in our own consciences, the displeasure and anger of God against us for our sins: God outwardly sheweth us the same with many horrible plagues; as by sickness, war, sedition, scarcity, enmity, and hatred; by the deliverance and surrender of a whole realm (to the utter destruction thereof) into the hands and rule of a stranger; and by the delivery and giving over of christian souls into the hands and rule of the antichristian pope and his wicked clergy: and yet this discomfort cometh no further than our outward ear. If Asaph, the author of this psalm, were amongst us, he would say his spirit would take no consolation. And this is an horrible plague, that weekly this psalm is read amongst the popish clergy; and yet it bringeth their spirits to no sorrow nor feeling of God's displeasure. Wherefore our own experience teacheth that there is an inward and an outward discomfort in this psalm, and in the rest of God's most holy word. The one penitent sinners feel, and by it amend their lives; and the other some wicked men feel, and yet despair: but of the most part of the world it is not felt at all; whereof cometh the contempt of God, the love of ourselves and of the world, and the loss of our sinful souls in the world to come. Let us therefore mark the scripture that teacheth this discomfort, and pray to God, that as we see it in the letter, so we may feel it in the spirit. Of the two manner of consolations it shall be said in the next verse; and of the brightness and darkness also in the psalm hereafter.

Sin not felt
bringeth the
contempt of
God, &c.

Now in the trouble of the spirit is another thing to be considered, whereof the text also maketh mention: that is, how the discomfort of the spirit had continuance all the night. Whereof is to be gathered the greatness of discomfort. For as the night is a very image of death, and the bed a very similitude of the sepulchre and grave; even so is the discomfort of the spirit in the night, that will not suffer the body to take rest, but to be unquieted with itself: the which unquietness of the spirit is a very similitude and image of eternal discomfort in the world to come, that both body and

Unquietness
of the spirit
is a very
image of
eternal
death.

soul, which were created first to inherit the heavenly bliss, after the fall of Adam should rest by night (as king David saith), and after this life, for sin unforgiven, should for ever Psal. civ. be quieted in the unquenchable fire of hell.

Here may we learn the circumstances and causes, how the trouble of the prophet Asaph's spirit was increased. It was trouble engendered by sin (the occasion only of all men's miseries), opened and revealed unto the conscience by the law, condemned by justice to eternal fire; and it continued all night: yea, how much more, the scripture declareth not. In the which night, the darkness thereof represented unto his eyes outwardly the horror of hell prison; and also his bed the grave and sepulchre, wherein all flesh is clad, after the spirit departeth. The sheets of man's flesh after this life be nothing but earth above and earth underneath: as, whilst it liveth, it is clad with such vain things as grow upon the earth.

The cause of all trouble is sin.
Psal. xxxix.

Rem. v. vii.
viii.

The night representeth hell prison

The bed representeth the grave.
The sheets of man's flesh is earth.

This whole night in discomfort of the spirit declareth two notable things: first, how earnestly God is angry indeed with sin, that putteth man to such long pain for it; and the next, how gracious a God he is, that will not yet suffer the discomforted spirit to despair in his discomfort, as it followeth marvellously in the next verse.

Two things to be noted.

3. "When I am in heaviness, I will think upon God: when my heart is vexed, I will complain. Selah."

Whilst Asaph was thus troubled in spirit, he remembered the Lord, and called unto him for help. First, out of this verse it is to be considered, that nothing can quiet the comfortless spirit but God alone. But forasmuch as it seemeth by the parts of this psalm that followeth, that this verse came in by occasion, rather than to shew a full remedy for the prophet's trouble, I will not write what I think thereof, but defer the remedy against trouble to such other verses as follow: because the prophet said before, that his spirit could take no consolation, and that a great many of troubles follow, as the psalm declareth. It sheweth that he was not able to bear the troubles of the mind alone, without the invocation and help of God. Wherefore, before he expresseth by writing all his troubles, he writeth also, how in the midst of them he did remember and put his trust in the Lord.

No comfort to the afflicted but God alone.

Out of this we learn how necessary it is in time, at the beginning of troubles and temptations, to remember the Lord, and to call unto him for mercy. For the more temptations do grow without present assistance of God's grace, the greater is the damnation, and the more is the danger thereof: as we may see in the examples of the scripture. Adam fell into anxiety and discomfort of spirit, and God immediately told him of his fault, and by God's grace his discomforted spirit was quieted in the promises of God: Cain, by the murder of his brother Abel, felt the discomfort of the spirit, and by neglecting of God's calling died in the same. David, being admonished by God's grace, found rest for his unquieted spirit: Saul, in deferring the remedy of God's grace, died comfortless. Peter at the beginning, through God's grace, with one look of Christ put away discomfort: Judas, with contemning Christ's admonitions, died in horrible despair.

Note.
Gen. iii.
Gen. iv.

2 Sam. xii.

1 Sam. xxxi.

Matt. xxvii.

Whereof we learn to beware, as much as may be, that temptations grow not so far, that God's admonition, or the remembrance of God's name, be forgotten; but that we do, in the midst of discomforts, as Asaph the prophet did, remember and call upon the Lord for help. There is also by this remembrance of God in the discomfort of the spirit to be noted, what a vanity all the world and worldly things be for man in time of trouble, when God shall shew and reveal unto man his sins.

What man-
ner of man
Asaph was.
1 Chron. vi.

Luke ix.

Note.

Psal. xlii.
xliii.

This Asaph, as we read in the scripture, was a man whom, for his virtues and good qualities, king David appointed to be a musician for the comfort of many, until the building of the temple of Hierusalem: yet now, as we see, he is not able to solace himself with his music, nor yet with any worldly thing; but his only comfort is in the Lord. And here the prophet declareth the truth of Christ's sentence written in St Luke: "What doth it profit a man to win all the world, and to lose his own soul?" What external riches can comfort the inward spirit, troubled with sin and transgression of God's law? None at all, doubtless; as the scripture sheweth examples everywhere. All king David's kingdom was not able to appease his troubled and discomforted spirit, when he said to his troubled soul, "Why art thou so heavy and sad, my soul, and why dost thou trouble me?"

Now this one thing more I will mark in this verse, and no more, because it is more fully used by the prophet for the

comfort of discomforted spirits in the verses that follow. I said there was two kind of consolations in the word of God: Two kinds of consolation, in the word of God. the one outward, in the face and lesson of the letter; and the other inward, in the understanding and feeling of the spirit. And of this division must great heed be taken: for it is not every man that readeth and heareth that Christ died for the remission of sin, that shall have the consolation of the redemption promised in Christ's blood. For we see and read (God give us grace to learn it!) that Adam caused his sons Gen. iv. to hear of his own fall in paradise, and the redemption of his fall in the blood of Christ to come¹; as Abel, his younger son, right well perceived: yet did Cain, hearing the same consolation, perish in his sin. There was consolation and rest promised unto all them that came out of Egypt: but none took the benefit thereof but Josua and Caleb. There was in the outward letter promised consolation unto all Abraham's children: but none received the commodity thereof but such Who be the children of Abraham. as in spirit followed the faith of Abraham. The scripture saith in the letter, that God would all men to be saved; yet we see such as follow not the Spirit offered be damned. God by his word, in the time of holy and blessed king Edward the sixth, offered consolation unto all this realm; yet none shall enjoy it but such as in their spirits have learned, kept, and do follow the word of consolation. So our Saviour Christ in St Matthew doth say: "Not every man that calleth me Lord, Lord, shall enter into the kingdom of God;" but he that followeth in Christ God's commandments. There be a great many at this day (as there were before our time) that know and speak of such consolation as is contained in the letter and utter² bark of God's word; but in their consciences they feel not indeed the consolation thereof: as Judas Judas. preached abroad, with the rest of his companions, consolation to the lost sheep of the house of Israel; but he shewed unto others that he felt not himself. So did the Pharisees, when Pharisees. the scripture was read every Saturday in their synagogues, shew that Messiah should come to redeem the world; yet they themselves (for the most part) felt not the consolation indeed that the scripture did testify of Christ. Even so at

[¹ This is inferred from the nature of the offering brought by Abel. See Heb. xi. 4.]

[² utter: outer.]

this present many read this psalm (and daily almost in the letter), whereof, if it be in English, he that understandeth not but the English tongue seeth great consolation in the letter, and also in the prophet Asaph, that used the psalm; yet when need should be, the inward consolation of the psalm of many is nothing felt. The cause is, that either they understand it not, or else mark it not: either they think (as the papists do teach) that to say or sing the psalm, without understanding and feeling of it in the spirit, is sufficient for the work itself, and that it pleaseth God *ex opere operato*, as they term it.

It is too evident, and also too horrible (if it pleased God), that men be contented only with the external consolation contained in the word of God. For if they hear that God's commandments be true and full of consolation, they be contented to hear of them in the letter or by speech, and never learn them or feel them by heart. The like is in the articles of our christian religion. They be thought to be true and godly; and yet the most part that so judge neither learn them nor feel them in their conscience: wherefore they do outwardly and inwardly as much idolatry contrary to their creed, by the commandment of men, as can be devised; for their consolation of faith is no more but such an outward knowledge as the most men hold withal, without any proper judgment or singular feeling of their own spirits. The same is likewise in prayer: for in the external letter there is so much consolation as may be; but in the heart of him that prayeth is there no understanding nor feeling of the consolation that outwardly is spoken and talked of. Therefore, mark this order of the prophet Asaph. He said that his spirit could take no consolation in all the night-time, whilst he held up his hands. And as there is not only discomfort and unquietness spoken of, but also felt; not only noted and written in the letter of the psalm, but also thoroughly felt inwardly in the spirit with heaviness and anguish, without comfort and consolation; so in this verse is there consolation in the letter, in the voice, and in the mouth mentioned of, and inwardly the same consolation felt in the spirit. And as outwardly God's displeasure troubled him, so inwardly God's holy name and promises comforted him. And this is to be noted, lest we should hear of consolation outwardly, or

Prayer.

read it in the book of the holy Bible, and yet inwardly neither feel nor know any consolation at all.

In the end of this verse is put this word "Selah." And it doth note unto the reader or hearer, what a miserable and comfortless thing man is in trouble, if God be not present with him to help him. It is also put as a spur and prick for every christian man and woman to remember and call upon God in the days of their troubles. For, as the Jews say, wheresoever this word "Selah" is, it doth admonish and stir up the reader or hearer to mark what was said before it: for it is a word always put after very notable sentences.

Man in trouble without God's presence is miserable.

Then followeth the rest of such pains and troubles as this prophet suffered whilst the Lord laid his cross upon him, after this sort:

4. "Thou holdest mine eyes waking: I am so feeble I cannot speak."

Before, he said his spirit could take no consolation, which was a grief unspeakable; for no thought is able to comprehend the anguish of the mind, much less is the tongue able to express it. But now, he sheweth a further increase of discomfort, and saith that the terror of his mind was such, that he was not only comfortless, but the Lord also, to the increase of sorrow, kept sleep from him. And as the greatness of God's punishment suffered him not to sleep, so would it not permit him to speak, but made him speechless: such was the great punishment of God towards him.

Note.

Here is the tyranny and violence of sin to be perceived and seen, which is first in this verse to be noted. It taketh all mirth from the spirit, and bringeth in heaviness and discomfort. It taketh away sleep, and placeth for it tediousness and sorrowful watch. It taketh away also the speech of the tongue, and leaveth the man mute and speechless.

What sin worketh in man.

If sin can do so painful things in the body and soul, whilst they be yet conjoined together, and there is hope of remission; what can it do, when the one is in the earth, and the other in hell separated, or else both of them conjoined again in the resurrection of the wicked, where there is no hope of redemption, but assurance of everlasting pain? Besides this, it is to be noted in this verse containing the increase of the prophet's heaviness, what a precious jewel

A precious conscience a precious jewel.

man or woman hath, that hath a quiet heart and peaceable conscience. For wheresoever they be, there be all the members of man and woman wholly bent unto the service and honouring of God. The eyes shall never be turned from their service; neither shall the tongue cease (if it be able to speak) to sound forth always the glory of God, as David saith: "Mine eyes be always towards the Lord." Again, "I lifted up mine eyes unto the Lord. As the eye of the handmaid attendeth upon her mistress, so our eyes attend upon the Lord." Again, "Mine eyes, Lord, be not proud." And in another psalm he saith, there should come neither sleep ne slumber in his eyes, until he had provided a place for the ark of God to rest in. In case the spirit be troubled, or in a contempt of God's laws, not liking his holy devices, the eyes be either troubled with overmuch watch (as in this psalm we see), or else bent to see vanity, the lusts and concupiscence of the flesh and the world. Wherefore David prayed the Lord to turn his eyes that they looked not upon vanity. For the eye of him that hath not a right spirit is insatiable. And many times the eye (where as the spirit is without the favour of God) abhorreth God's own good gifts: as the eyes of the Israelites loathed manna in the desert, saying, "Our eyes see nothing but manna." Even so the tongue also of the godly-spirited man will sound the glory of God, as king David used his tongue, and will not hinder it by naughty speech.

If the spirit be void of God's fear, then doth it speak of malice falsely to slander the good, as king David doth declare; or else for trembling or quaking it can speak nothing at all, as ye may perceive by the prophet Asaph in this place. He that will therefore consider accordingly the greatness of this fear in the spirit, and how it taketh away the office of every member external, doubtless must labour to have the spirit that David prayeth, in this sort; *Cor mundum crea in me, Deus, et spiritum rectum innova in visceribus meis*; "Create in me a clean heart, O Lord, and renew in me a right spirit!" In the which verse the prophet prayeth, first, to have such an heart as by faith in Christ may be clean and purged from sin; and next, to have a certain and sure spirit, that doubteth nothing of God's promises towards him. For such a spirit within the body of man or woman maketh the heart so joyful, that no sorrow

Psal. xxv.

cxxx.

Psal. cxxiii.

Psal. cxxxi.

Psal. cxxxi.

Psal. cxix.

Prov. xxvii.

Numb. xi.

Psal. xxxv.

xxxix. lxxi.

Psal. vi. xii.

xiv. cxl.

Psal. li.

can molest it; and it strengtheneth so every member, that they will be given to nothing so much as to the service of God. But if the spirit be wicked, doubtless the outward members will serve nothing but iniquity: if it be troubled, the outward members cannot be quiet. For as the soul giveth Note. life to the body, so doth the virtue of God in the soul draw the outward parts of the body unto the obedience of virtue. And contrariwise, the vice of the soul draweth the members of the body unto the service of sin and iniquity. And as the ears and eyes of man were made by God to be instruments to hear and see God's will and pleasure, and by them (sith man fell in paradise) knowledge might come into the soul and spirit of man by hearing God's word preached, and seeing his sacraments ministered; so by them abused in hearing and seeing of sin and abomination there entereth into the soul much vile filthiness and transgression. The prophet Asaph, therefore, doth admonish us to beware that we bring not our spirits into discomfort by sin and transgression of God's laws: for if we do, whether the offence be done in the spirit by the evil that naturally is in it, by original sin, by the temptation of the devil, or by the means of any member of the body, doubtless the trouble of the spirit shall not only take away the office of the members (as ye see in this place the speech of the tongue and the closing of the eyes be taken away); but at the length also, God shall make the same body and the same members to rise again at the general resurrection, and they shall suffer with the wicked spirit eternal pains. Let this doctrine, therefore, teach all men to know and feel the cruelty of sin, that so painfully unquieteth both body and soul; and think that,—if these grudgings, discomforts, terrors, and fears be so great, that death itself is more tolerable and easy to bear,—how much more intolerable and unspeakable be the pains of hell, which God hath ordained for all impenitent sinners! •

Rom. vii.
viii. xii.

Unto what
use the eyes
and ears of
man were
created.

Rom. x.

James xix.¹
1 Cor. xv.

Isai. lxvi.
Matt. xxv.

After this verse of trouble and anguish, where as we see sleep taken from the eyes, and speech from the tongue, followeth next how these great sorrows were mollified and somewhat diminished.

[¹ So in ed. 1580: intended perhaps for Jam. v. 1, 2, 3.]

5. "I have considered the days of old, and the years that be past.
6. "In the night I called to remembrance my song, and communed with mine own heart: and my spirit searched diligently."

I did (saith the prophet), in this great discomfort and heaviness, consider with myself the times and worlds of old, wherein the Lord had holpen and delivered my fathers before my time from such troubles as I am in, and also from greater. And in the night, while I was sleepless, I remembered that many times I lauded and exalted the goodness of God in my psalms and hymns, giving him thanks for his great mercy and goodness used towards his church at all times; and in remembering God's accustomed clemency and pity my spirit was much given to debate things.

Consolation
in trouble.

Out of these two verses we may note divers doctrines for our consolation in the days of our trouble. And the first (after my mind) shall be concerning the two brightness and the two darkness in the word of God. The one brightness is in the letter outwardly; and the other brightness is in the spirit and heart of the reader of the scripture. This brightness or clarity of the letter is this, when by reading, hearing, or thinking of God's word, men learn and know that God made all things, and that he preserveth all things, and that Jesus Christ his only Son is the Mediator between God and man, and that he pacified God's just ire against man by his bitter death and passion. Also he knoweth by the external histories of the scripture, that God hath delivered many times his people from dangers and perils in manner impossible to be holpen.

This clarity and brightness of the scripture, although it be necessary, yet it is not sufficient; for it standeth alone in bare and naked knowledge, which before God saveth not, neither illuminateth the man that hath the knowledge in a sufficient clarity and brightness of faith, and of God's promises due in Christ unto faith: as we may see how the children of Israel had the external clarity and brightness of God's promises unto Abraham, Isaac, and Jacob, that they and their posterity should inherit the land of Canaan, that flowed with all plenty and abundance; yet, notwithstanding, such as came

out of Egypt for the most part perished in the desert and wilderness. The Pharisees and learned men amongst the Jews had the clearness and brightness of Christ's coming, and of the place he should be born in, and told in that part the truth unto Herod; yet did they, for all this knowledge and clarity, abhor Christ when he came, and put him to death most wrongfully. The people in like sort saw an external brightness in Christ, that by his miracles and wonders they thought him worthy to be made a king; and yet, for all this, they cried out against him, *Crucifige eum, crucifige eum*, "Crucify him, crucify him." The devil himself said he knew who Christ was, the Son of the Most Highest; and yet, for all this knowledge and clearness, shall he never be saved. And Christ himself also perceived that this external brightness was amongst a great many that called him Lord, Lord: yet notwithstanding he said they should not enter into the joys of heaven. So likewise be there very many at this present time, that see the clarity and brightness of Christ outwardly in the letter, and yet follow it not here in living, neither shall they have the effect of their knowledge in the life to come: for their clearness is only knowledge, without feeling or practice of the brightness inwardly, which deserveth more stripes than obscurity or darkness doth.

There is another clarity or brightness, which is an inward understanding and spiritual knowledge and sight of God's truth; which no man hath but he that is possessed with the Spirit of God, that whatsoever he readeth in God's word himself, or heareth preached of other men, he understandeth it, and consenteth unto it gladly and willingly. As for example: God spake unto Adam, and his words made him afraid, so that he trembled for fear. Christ spake unto Paul, and he fell down flat, and could not abide the peril of Christ's voice. So that, as the law rebuked sin in the voice and letter, it wrought also rebuke and discomfort in the hearts of Adam and Paul, and made them afraid inwardly, as the voice and letter was terrible outwardly. Wherefore they had not only an external clearness of God's hatred against sin, but also an internal sight and feeling of the same, as the scripture doth record.

The like is also in the promises of God, when they be preached or read, that promise remission of sin. The inward clarity and brightness of the same is to feel privately, every

Numb. xiv.

Y'saiah v.
Matt. ii.Matt. xxvii.
Mark xv.
Luke xxiii.
Joan xix.
John vi.
Luke iv.

Matt. vii.

Luke xii.

Gen. iii.

Acts ix.

Hab. ii.
Rom. i.

man and woman in his own conscience, through faith in Christ, that the same promises do appertain and belong unto himself: as the prophet Abacuc saith: "The just man liveth by his own faith." Also, when Christ said unto the woman of Canaan, that it was not good to cast the bread that appertained to the children unto dogs, she said, "Yes, Lord; for the dogs do eat of the crumbs that fall from their master's table." And so doth Christ himself use the brightness of his promises to Mary Magdalene, "Thy sins be forgiven thee;" applying the clearness of the letter unto the inward comfort of her soul.

Matt. xv.

Luke vii.

Matt. xx.

Matt. vii.

Luke xi.

The same is likewise marvellously expressed in the common creed, where as every man saith, he believeth in God the Father, God the Son, and God the Holy Ghost, and that he believeth the remission of sins; meaning, that whosoever saith his creed should see and feel in his soul the clarity and brightness of his salvation, that is contained in the letter and words of the creed. But this clearness is not seen of all men, nor yet of the most part of men, as Christ declareth: "Many be called, and few chosen." Many say, Lord, Lord, and few do the Lord's will. Therefore Christ saith marvellously concerning the clarity and brightness of God's word inwardly, in St Luke: "Blessed be they that hear the word of God, and keep it:" by the which words he declareth, that many hear and see the outward light and truth of God's word, but very few there be that see the inward light and profit thereof. Of this is learned what the cause is that Christians bear the name of Christ, and yet be not Christ's indeed; for because a great many be contented with the name, and few do understand what the name truly and verily containeth in it.

And as there is in the scripture this double brightness, whereof the one lieth in the letter, and many see what it meaneth by the external word, and the other lieth in the meaning of the letter, and is perceived only by such as have the Spirit of God; so is there two kinds and sorts of darkness and obscurity in the scripture; the one in the letter, and the other in the sense and taking of the letter. The outward obscurity is to be seen in such as contemn the word of God, and will not read it nor hear it: as the Turks and heathen, and also the common sort, that bear the name of Christ, be christened in Christ's name, and outwardly be taken to be very Christians indeed, and yet they know not so much as the letter of Christ's

laws, that prescribeth them what they should do, and what they should not do. And this obscurity is a brutish, beastly, and external darkness.

The other is obscurity or darkness inwardly in the text: for although the letter be well known, and the sound thereof seemeth to be plain, yet the sense is not so common nor so manifest as the letter soundeth. Whereupon St Paul bindeth all men in the understanding of the letter unto the analogy and proportion of faith, that no one place be taken contrary to many places: whereof was gathered the abridgement of our common creed, accepted at all times and of all christian men for an infallible truth; so that whosoever believed it was accounted a good christian man. And of this obscurity of the scripture in the sense and spirit is risen this troublesome contention about transubstantiation of bread and wine in the sacrament of Christ's body and blood. For the ungodly sort would have no substance of bread and wine to remain in the sacrament, and yet a corporal presence of body and blood, contrary not only to the articles of our faith, that telleth us he is in heaven, and shall abide there until he come to judge the quick and the dead, but also contrary to many other places of the scripture.

The inward
obscurity.

Matt. xxvi.
Mark xiv.
Luke xxii.
1 Cor. x. xi.
Acts iii.
Coloss. iii.

And this is no new thing, to have and record the text and letter of the scripture, and yet lack the effect and the very consolation of the scripture indeed. For here in these two verses the prophet Asaph doth record and remember God's doings mercifully in time past, and yet taketh no more consolation thereof than he findeth in the bark of the letter, or in the rehearsal of the histories. And the same he doth of his own psalms and hymns, whereof he maketh mention; and yet by the same mean his spirit is brought into no further considerations of God's truth than it was before, with much heaviness and sorrow, as the verses following do declare: so that, in the affliction of the spirit, he could repeat and call to his remembrance the truth, how God had dealt mercifully with his forefathers, but felt not at that present the like mercy of God towards himself; neither could he see nor feel for his consolation the ease and succour of God's promises which he saw in others, as all the elects of God at length shall doubtless feel: as it is said by the prophet, *Sicut audivimus, sic vidimus*, "As we have heard, so have we seen;" and at length

Psal. xlviii.

(as the psalm saith) he felt himself. Whether he wrote the psalm of his own sorrows and troubles, or of the sorrows and troubles of the Israelites, it maketh no matter : let every man in that case use his own judgment, so that he mark the doctrine of the psalm.

There is to be noted of these verses also this doctrine, that whatsoever trouble the spirit was brought unto, whatsoever watch had taken his eyes, and whatsoever vehemency of disease had taken his speech from him, yet under all these crosses he cursed not God, nor grudged against his plagues ; but, as a man contented, gave himself to record and to call to memory how God was wont to be unto men afflicted, and took account how in times past he had spent his years, and found that he had made certain psalms or hymns to the glory of God, and to the praise of his holy name. Of the which we learn not only patience in the time of trouble and persecution, but also how to spend our youth and transitory life in doing or making some things that may be records and remembrances, when we be gone, that we lived here to serve God, and not to serve ourselves. And it is a great help and no small consolation for a man that is in trouble and heaviness, to think that he in his life before sought the glory of God ; and that testimony of conscience is more worth in the time of trouble than all other men's deeds for him. Not in that his seeking God's glory and setting forth of the same can be his gage and ransom before God ; but because it is a very testimony that God once loved him, and gave him of his blessed Spirit, to indite something to God's praise and honour. And as godly psalms and virtuous hymns be testimonies of a virtuous spirit, so be wanton and adulterous ballads records of a vicious and sinful spirit. And as the remembrance of good and virtuous works in the time of sickness and trouble be joyful and comfortable, so is the remembrance of wicked doings sorrowful and painful. We be therefore taught by this prophet to be circumspect and wary, how we accumulate and heap upon our souls infidelity and the wicked works thereof : for as they be the only cause of trouble, so do they not only work trouble, but also increase trouble, and augment the heaviness of the spirit and pains of the body ; as is declared marvellously by the grave and profound sentences following, wherein he declareth what it was that his spirit searched so diligently for. It was this :

7. "Will the Lord absent himself for ever, and will he be no more entreated?"
8. "Is his mercy clean gone for ever, and is his promise come utterly to an end for evermore?"
9. "Hath God forgotten to be gracious, and will he shut up his loving-kindness in displeasure?"
10. "And I said, It is mine own weakness, but the right hand of God can change these things."

These verses declare what minds and cogitations do happen to men that be in sickness or trouble, and how grievous they be unto the patient.

The troubled spirit is overwhelmed with grievous cogitations.

Out of these verses first we see a common rehearsal of the great terror and fear of the feeling of God's displeasure and anger towards the woeful spirit for sin. The first meditation of the sinful spirit was this: "Will the Lord absent himself for ever?" This may be understood two manner of ways; for this English word "ever" hath two meanings in the Hebrew tongue: sometime it is taken for continuance and time everlasting; sometime for certain years, and the life of men. If it be taken in this place for time everlasting, the sorrows of the prophet were the greater, when he revolved with his spirit that God justly for sin might cast him into everlasting pains, the remembrance whereof is greater pain than the mortal death of the body. If this word "ever" be taken for a certain time, and the life of man, then meaneth the prophet thus: "Will God as long as I live absent himself, and thus continue me in heaviness of spirit and sorrows as long as I live?" Which sense soever be taken, there be profitable things to be learned of it. But I suppose the latter sense to be the better for divers causes: first, in this, that the psalm containeth the complaint and prayer of the prophet, a man of God, that cannot be brought to this desperation, that he should be cast away for ever from the favour of God unto eternal pains. And the text that saith, "It is mine own infirmity, and the right hand of the Lord can change this," doth bear with this latter sense and explanation. For the words be of great weight, and of marvellous wisdom and consolation, and do declare, that although the prophet felt the judgment of God against sin, and was in a marvellous terror and fear with the horror and sight of his sins, yet the Spirit

The remembrance of God's justice for sin is greater than the death of the body.

Rom. viii. of God did testify with his spirit, that he was the child of
 A godly consolation. God, and that it was a pain and punishment of the soul and
 body, and not a desperation and thorough casting away and
 absenting of God's mercy. For the very elects of God be so
 chosen, so ordained, so preserved and kept, that nothing is
 John vi. x. able to take them out of God's hand. For the godly men in
 the scripture did rejoyce with the assurance of God's certain
 promise, and did not presume to do evil, as St Paul in sundry
 places doth give testimony: once to the Romans, where as he
 felt and perceived the filthiness of sin, and the just judgment
 of God against the same; as it appeareth by his woeful cry
 and complaint, "O wretched man that I am! who shall
 Rom. vii. deliver me from this body subject unto death?" He felt
 (as we may perceive) the heavy burden and weight of
 God's displeasure; and yet, in the midst of terror and
 fear, he stayed assuredly in the mercy of God through
 Christ. And the same he writeth also to the Corinthians, and
 to his disciple Timothy, that his death was at hand, and that
 he knew, although his quarrel were never so good, that he of
 himself was a sinner, and by sin worthy rejection and casting
 away from God; yet he said that Christ had in keeping for
 him a crown of justice, which he should assuredly receive at
 the day of his death. God is contented that his chosen people
 shall suffer and bear the burden and heaviness of temptation
 and fear of everlasting pain, as Adam did first in paradise,
 David many times, Job, and others; yea, Christ himself, that
 said his "soul was heavy even unto death," which made him
 sweat both water and blood. But these temptations and
 terrors shall never overcome and cast away the person that
 hath his faith in Christ: for none is able to take his
 sheep out of his hand. Yet God withdraweth his hand
 many times, and suffereth his to be tempted and to be com-
 fortless and, as it were, clean overthrown: not that indeed
 their election can be altered, or they themselves left comfort-
 less until the end of their lives, but for a time; as ye may
 see by Job, who spake as horrible words, and as desperately,
 as might be: yet see in the end of this book, and mark
 what a joyful outgoing his grievous temptations had. What
 pitiful cries were these of Christ our Saviour upon the cross!

1 Cor. xv.
 2 Tim. iv.

Gen. iii.
 Psal. xlii.
 xliii.
 Job iii.
 Matt. xxvi.

Nothing can
 hurt him
 that is in
 Christ.

John vi. 1

Note.

Job iii. xlii.

[1 The reference may be to John vi. 39; but the words seem to point rather to John x. 28, 29.]

"My God, my God, why hast thou forsaken me?" Yet the end was, "Father, into thy hands I commend my spirit."

Matt. xxvii.
Mark xv.
Luke xxiii.
John xix.
Psalm xxxiv.
Acts xiv.
The trouble
of the mind
is the great-
est.

It is written, that we must enter into heaven by many troubles. Now, of all troubles, the trouble of the mind and of the spirit is the greatest. Who then can enter into heaven without such troubles? Doubtless, no man; for the judgment of God must begin at his house, as St Peter saith; that is to say, none shall in this life more feel God's displeasure for sin in the spirit, nor suffer more adversity in the body, than such as be of God's own household and very elects. Wherefore we be admonished, in the troubles and sorrows that this prophet Asaph sustained in his soul that could not rest, and in his body that could not sleep nor speak, that good men be not free from adversity, and that adversities, be they never so great, shall not separate men from God for ever, but for a time he punisheth sin, and hideth the consolation of God from us; as the scripture saith: "For a time a little while I have forsaken thee; but I will gather thee together in wonderful mercies. In a short time of my wrath I hid my face awhile from thee, but I will have mercy upon thee for ever, saith the Lord thy Redeemer."

1 Pet. iv.
Prov. xiii.¹
Heb. xii.

God hideth
his conso-
lation for a
time to try
us.

Isai. liv.

All men that shall profitably know and feel the certainty of God's promises in this life, and enjoy them in the life to come, shall be troubled with some pain of doubtfulness of them, before he come to perfection. For as by sin death entered into the flesh, and also the flesh is subject unto sickness and adversity, so is there entered into the soul and powers thereof, by reason of sin, great imperfection. As the mind of all men is burdened with ignorance, the heart with contumacy, and the will with frowardness, so that as they be, before regeneration and knowledge of God, in all godly matters stark blind, very obstinate, and naturally altogether froward; even so, after regeneration and the knowledge of God, they continually resist and fight against the spirit, not only of man, in whom these powers dwell, but also against the Spirit of God, that teacheth and leadeth the spirit of man to eternal salvation: so that it is not man that is able to overcome the wickedness of his own soul. And therefore, seeing life through grace dwelt in a body naturally full of sin, St Paul said, "I do live; yet not I, but Christ liveth in me."

Gen. iii.
Rom. v.

Rom. vii.
viii.
Eph. ii.
Psalm liii.

Rom. viii.
John iii.

Philip. i. ii.

Gal. ii.

[¹ The reference should probably have been to Prov. iii. 11, 12.]

Psal. lxxvii. So this prophet Asaph seemeth in words to be stark dead from grace, but it was not for ever; for he felt the Spirit of God, that told him that such heavy and ungodly thoughts of his spirit came of his own infirmity, and that God's right hand could alter and change them. And this is the difference between the affliction of the godly and ungodly, as it is wonderfully set forth in the psalm next before this saving one,

Psal. lxxv. where it is said, "There is a cup in the Lord's hand full of red wine, and he poureth out of it; but the wicked shall drink the dregs thereof, and the ungodly of the earth shall receive the bottom of it." The cup in the scripture is taken many times for adversity, whereof God filleth a quantity and a certain measure unto all his elect and chosen servants; but

Matt. xxvi.
Mark xiv. the wicked shall drink the bottom and all, and never come to rest nor ease.

Isai. lxxvi.
Matt. xxv.

Out of this temptation we may learn how foolish and how impatient we be. When God sendeth troubles, we think such to be best at ease that want them; whereas the Lord's book declareth that it is necessary, and also very expedient, that we should have them. Again, there is to be noted, how that the prophet in the cogitations of his mind maketh no mention of the grief of the body, whereof he spake before at the beginning of his troubles. For in the second and fourth verse he declareth how he held up his hands all night, cried with his voice until he was speechless, and lay waking, and could not sleep: of the which sorrows now he maketh no rehearsal, but saith his spirit was searching and inquisitive whether God would absent himself for ever, with divers like interrogatories of God's nature, as follow in the psalm. Whereof we learn the vileness of our own nature, and also the treason and subtlety of the devil: for as long as we sin, we have such delight and pleasure therein, as though it were but a play to transgress and break God's holy commandments; but when sickness and trouble have laid the wicked body abed, and made it weak and feeble, our conscience is waked by the law of God, and we put in such terror and fear that nothing can quiet us. Also, as long as we do sin, the devil beareth us in hand that God is so merciful, do what we will, that he will not be angry; but when sickness or death invadeth, then turneth the devil his tale, and persuadeth with us that God is only extreme just, and nothing at all merciful.

Prov. iii.
Rev. iii.
Heb. xii.

The prophet
maketh no
mention of
the grief of
his body.

Note.

Rom. vii.
Gal. ii. iii.

And this grief of the mind is so sore and vehement, that all the pains of the body seem nothing in comparison thereof; as we see in this place by the holy prophet Asaph, that was very sore unquieted in his body, yet did his spirit make no account of it, but still he stayed and staggered, trembling and quaking at the heaviness and sorrow of the spirit, that could not feel, for the time of his trouble, any certainty or consolation in the promises of God.

Of this we be admonished, that whatsoever we have, if God's favour lack, we have nothing able to rejoice us: and of the other side, if we lack all things, and have assuredly God's favour, there is nothing able to make us heavy and sorrowful. As we see king Saul, having a noble kingdom, and lacking the favour of God, was always unquieted: poor David, having the grace and favour of God, was quiet and contented with all things, saying, "If God will, he may restore me; if he will not, his will be done." The assurance of God's promises made Paul glad to die; and the mistrust and desperation of God's promises made Judas weary to live. The certainty of God's truth made St Stephen quietly to die in the assurance of eternal life; the uncertainty and doubtfulness of God's mercy caused Saul to die in the fear of eternal death. Riches of this world be treasures much esteemed and made of, friends and lovers much sought for and warily kept, and health of body highly regarded and preserved with much care; yet, if the soul be destitute of the assurance of God's grace, the rest seem to be of no valure at all: as we see Saul in his kingdom, with riches, strength, and friendship; yet, his mind vexed still [with] an evil spirit, and God's Spirit departed, his sorrows were incomparable. So that we learn, that not only the goods appertaining to the body be nothing worth where as the spirit wanteth the grace of God, but also, where as the spirit is troubled, the goods of the body be little felt, and nothing passed of; as we see by this prophet in this psalm.

The other part of his cogitations in the time of his sickness was this: "Will he be no more entreated?" This grievous temptation, whether God would be entreated to forgive sin any more, may have two understandings; the one generally, and the other particularly: generally, in this sort, whether God, once offended, will be merciful and forgive, or

Gen. iv.

A wicked judgment.

Matt. xxvii.
xxvi.Psal. x.
lxxiii.

not; particularly, whether God, whose nature is merciful, will forgive the private man that seeketh by faith mercy, as he hath in time past forgiven all men that asked it with repentance in faith. The first sense and taking of the text generally is marvellous wicked and blasphemous, to think that God, once offended with any man, will never forgive again. Of this opinion was Cain, when he said his sins were greater than they might be forgiven; and he thought God would be no more entreated, because he judged his fault greater than the mercy of God that forgiveth faults. And wheresoever this judgment of the spirit is, this sentence is verified, God will be entreated no more. And as every man that is privately thus minded, that his own sins be greater than can be forgiven, even so hath he the like mind and judgment also of all other men's sins that be like unto his, thinking them to be greater than they may be forgiven; for he that despaireth of his own faults cannot think well that other men's faults as great as his own be remissible: as Judas, that hanged himself for betraying of Christ, could not think well of Peter that denied Christ, but rather judged of Peter as he did of himself, saying, God will be entreated no more.

Of this wicked judgment of God's mercy, whether he will be entreated any more of a sinner, after that he hath sinned, I will speak no more; but they that lust to read how horrible a thing it is may have many psalms that do declare it; namely Psalm x. and lxxiii. In the one of them it is said by the wicked, that God hath forgotten the earth, and careth neither for the godly life of the godly and virtuous, nor the ungodly life of the ungodly and wicked: and in the other psalm they make a doubt whether there be any knowledge in God of man and of his life, or not. But these sorts of people be too horrible and blasphemous, and not to be rehearsed or much spoken of.

The other sense of this place, that is more particular, is the better sense for the argument and meaning of the psalm; that is, to ask whether God will be entreated no more, as touching the remission of his own sin; or else, whether God will be no more merciful to help him out of trouble, that specially and particularly suffereth the trouble. And this question so asked is very common and familiar to the Christians, and putteth them to great trouble and heaviness. As

we may see that this prophet Asaph considered the years before him, and what God did to his elders, and found that they received remission of their sins, and great benefits in this world at God's hand: so do a great number of men, in hearing and reading the scripture of God, see and perceive the remission of many men's sins, and how mercifully God dealt with them; yet when they feel their own sin, and suffer their own cross and trouble, they have much ado, and with great difficulty do they believe that God will be as good unto them, being private sinners and privately afflicted, as he was unto the great number of those, of whom they read in the scripture that God forgave them their sins, and preserved them in most horrible and dangerous troubles.

Therefore, this is a common wisdom and daily experienced sentence: *Omnes, cum valemus, bonum consilium ægrotis damus*: "When other men be sick, we can give good counsel patiently to bear it." When other men be afflicted and troubled, we can speak of many means to quiet them. When they be in any mistrust of God's promises, we can comfort them with many arguments of faith: but most commonly, if we be sick ourselves, troubled, or in mistrust of God's promises, we can ease or comfort ourselves very little. And good cause why; for God that giveth, of his own gift and only free liberality, wisdom, knowledge, learning, and consolation, giveth also the grace that the said virtues may work their operation, and expel the infirmities and diseases wherefore these wisdoms and virtues were ordained: as it is marvellously noted of St Paul: "I have planted, and Apollo hath watered, but God gave the increase." The word of God is a means to teach truth, and to condemn falsehood; to place virtue, and to remove vice; to give consolation, and to banish and put away diffidence and distrust: but God giveth and worketh the effect thereof. Meat is made to preserve the body; but if God giveth not strength, it misseth the purpose. The horse and man be means to overcome; but in battle God giveth the victory. The preacher preacheth God's word; but God openeth and teacheth the mystery thereof: man heareth, but God giveth the understanding. Asaph remembered God's works, and had in mind his own godly psalms; but God must give the consolation: he saw the truth, and knew that God was faithful; but the joy and profit thereof lay in the distribution and gift of God,

A whole man
can give
good counsel
to the sick,
but being
sick himself
cannot apply
the same to
his comfort.

1 Cor. iii.

Rom. i.
Matt. x.
xxiii.
Acts xvi.

Prov. xxi.

as we may well perceive by this sorrowful interrogatory, "Will he be entreated no more?"

When we
hear or read
God's prom-
ises, we
ought to
pray.
Mark ix.
Luke xvii.

Of this part we learn how we ought, when we read or hear God's promises for our salvation, to pray; and how necessary a thing this prayer is that godly men made in the scripture: "Lord, help my incredulity; Lord, increase our faith." The poor man that heard and saw Christ's mercy and liberality in healing of others desired also health for his own child. Christ said, if he believed, all things were possible. The poor man said, "I believe, Lord; help mine unbelief." The apostles, when they heard Christ speak of forgiveness of one to the other, they said, "Increase our faith, good Lord:" as though they had said, Except thou give us strength to believe and credit thy godly lessons, we shall take no commodity nor profit by them. Therefore let the preacher of God, the reader of God's word, the hearer of God's word, and the thinker upon the same, many times before, also whilst they be speaking, thinking, reading, or hearing of God's word, pray in their spirits, that the word of God may work in them the thing wherefore the word was instituted and appointed of God; or else we shall be (as St Paul saith) always learners, and yet never come to the knowledge of the truth. And I do verily think, and am truly persuaded, that for lack of earnest and continual prayer, with lifting up of my heart unto God, whilst I preached his most holy word unto the people, God judgeth me not worthy to see such fruits of my labours as I hoped for. And for this, that the people did not heartily pray to understand God's pleasure by his word preached, they be accounted unworthy of such salvation as God did offer them by his word and the true preaching of his mysteries. Let all men therefore pray to God in Christ, that they may be the better for the hearing, recording, remembering, or reading of God's word. For, notwithstanding they have amongst them the book of God, yet shall they be troubled (without God's singular grace) with one of these two evils: either to mock and scorn at the scripture, caring not whether they learn it or no; or else, when they have learned it, to doubt whether it be true or no. And then followeth these questions: "Will God absent himself for ever?" and, "Will God be no more entreated?" with such other doubts as do follow in this psalm; with much heaviness unto the spirit where such demands rest and have place.

2 Tim. iii.

Then followeth the third demand by this troubled prophet, "Is his mercy clean gone for ever?" Here in this demand first be two things to be noted; the one declaring a fault in the prophet's faith, and the other expressing a verity in the prophet's knowledge. The fault in his faith was to doubt or to stand in a mammering of God's mercy, which is most sure, and endureth for ever and ever, and to ask this question, whether his mercy were clean gone for ever? The verity of his knowledge was to judge and say, that it was his mercy that forgave sins, and not his or any other men's merits that could deserve the pardoning of sin: as ye may see how sinful Saul for his sin thought to have appeased God with sacrifice, and the proud Pharisee with his pretenced good works. But here in this knowledge, that the prophet complained of the departure of God's mercy, is set forth that only mercy appeaseth God's ire in Christ for the sin of man. And what works soever be done, except God's mercy pardon the sin, they all can neither please God, nor quiet the conscience and troubled spirit of him that doth the works: as it may be seen in the example of St Peter, and the rest of the apostles. When that Saint Peter walked upon the sea coming towards Christ, and felt the wind strong and tempestuous, he began to fear: and when he began to sink, he cried, "Lord, save me." And the Lord put forth his hand and took him, and said unto him, "Thou of little faith, why doubtest thou?"

Here we see, if God did help us no more of his mercy than our own merits deserved, or else no more than the gifts of God, faith, hope, and charity, as they be qualities in us, we should surely perish. Therefore this place of the prophet Asaph, where he demandeth this question, whether God's mercy be gone for ever, doth teach us, that of all things we should be most assured of this, that only mercy is the help of man's troubles and damnation. But as I said before there were two manner of clarities and brightness in the word of God, so now I say there is two manner of mercies of God mentioned in the scripture: the outward mercy is in the letter, which men read and sing every day, and speak and talk of; but the other is inward.

When that men cannot feel God's mercy in their conscience as they hear it spoken of, and as they read it in the

1 Sam. xv.

Luke xviii.

Exod. xxxiv.

Deut. v. vii.

Psalm. xxxviii.

Il. lvi. lxxxv.

cxxx. cxliii.

Matt. xiv.

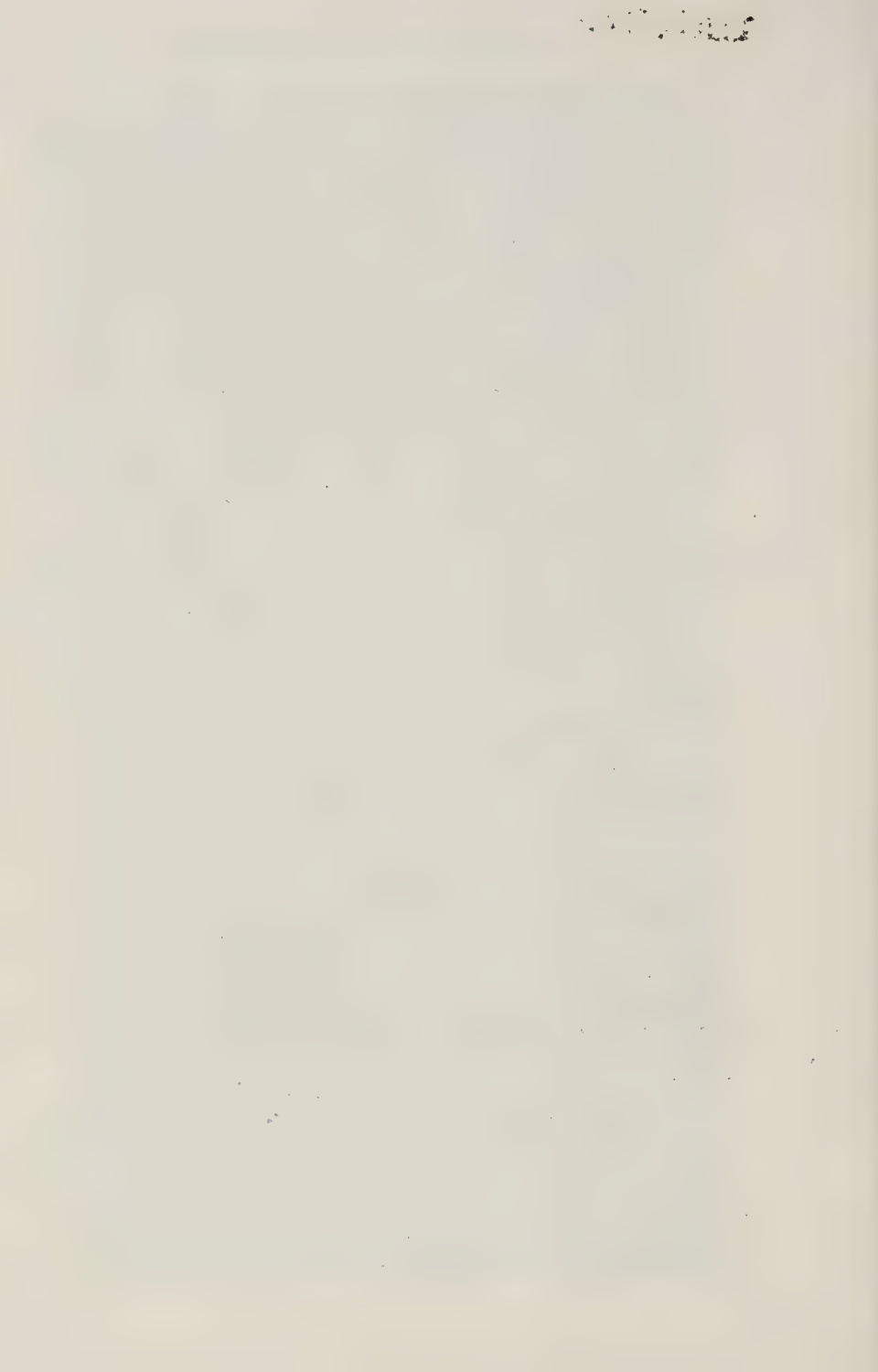
Note.

Two manner of mercies mentioned in the scripture.

book, they be troubled and full of anguish and pain; and as long as they be in this case, without God's mercy, they can do nothing that pleaseth God, or content themselves. But as soon as the spirit is assured and feeleth that God for his mercy doth forgive and forget the iniquity that the spirit and body have committed and done against God, it rejoiceth and is so glad, that it will do nothing but that which pleaseth and is acceptable unto God, and in Christ shall content and quiet his own conscience. As for example: Adam, before he inwardly felt the mercy of God promised in Christ to forgive and remit his sin and offence, in what heaviness was the poor man! He hid himself, and could not abide the voice of the living God; for he felt that his doings pleased neither God nor himself. But when grace had assured him of God's mercy, he fell in the spirit to quietness. For, where the Spirit of God testifieth and beareth record with the spirit of man that he is the child of God, there is joy and consolation, with this joyful song and melody, *Abba, Pater*, "Father, Father:" so that wheresoever this song is felt in the spirit, there are such joys as no tongue can express, as all the book of Solomon's ballads marvellously do declare. And where as the mercy of God is not, there is either abomination of sin, and continuance therein, without any fear or grudge of conscience at all; or else such heaviness of spirit, that desperation utterly quaileth and oppresseth the spirit for ever. Yet shall the spirit and soul of man feel this for a time, while God hideth his merciful face: "Is his mercy clean gone for ever?" which cogitations of the mind be full bitter and sorrowful, as all men of God do know that have felt them, and as the prophet declareth in the process of his psalm, in this sort: "And is his promise come utterly to an end for evermore? Hath God forgotten to be gracious? And will he shut up his loving-kindness in displeasure?" These demands and questions of his own mind and spirit that was troubled be no more in effect than troubles that he named before. But in this, that he calleth the trouble by so many names, it declareth that his spirit was for the time so disquieted, that the pains in manner could not well be named and expressed: as it is to be seen always when the mind of man is brought into an excellency and profoundness of mirth or sorrow, then it is so ravished with the vehemency of them both, that the tongue is not able to express the in-

Gen. iii.

Rom. viii.



ward joy nor the inward sorrow; as it is to be seen as well in profane writers as in the holy word of God. Read ye the eighteenth psalm of king David, which he sung to the Lord Psal. xviii. when he was quit and delivered from all his enemies; and ye shall see what shift and copy¹ of words he used to name God, and to express what he thought of God in his heart, and with what metaphors he expresseth the strength of God, that overcame all his enemies. The psalm is to be read and marked. Again, read ye these psalms, xlii. xliii., where ye shall perceive Psal. xlii. xliii. the prayer of David, wherein is described a vehement agony and most bitter battle between faith and desperation; and there mark what words he hath found out to express the sorrows of his heart, that was so sore put in doubt by desperation and weakness of faith: "The hart (saith he) being wounded was never more desirous to come to the water than my soul desireth to come to thee, O God!" And at length, when he can find no more words to utter the pensiveness of his heart, he turneth his words inward to his own soul, and asketh why she is so heavy and sad. Ye may see also the very same joyful and sorrowful spirits in the ballads of Solomon, and in the Lamentations of Jeremy the prophet. In the one it seemeth that the soul annexed unto Christ is in such joy as the tongue cannot express it; and in the other, for sin the soul is afflicted in such sort, that it cannot tell how to express the heaviness thereof.

There is to be considered also in these demands of the prophet that he made to himself in his spirit (as the text saith, he revolved the matter with his own spirit) this doctrine, how easy a thing it is to teach and comfort other men, and how hard a thing it is for a man to teach and comfort himself in the promises of God. St Paul found fault therewithal, and said to the Jew: "Thou teachest another man, and teachest Rom. ii. not thyself." And Judas went forth with the eleven other of Matt. x. xxv. i. his fellows to teach God's mercy in Christ unto the lost sheep of the house of Israel; but he neither followed his own doctrine, nor yet took any comfort of remission of sins in the promises of God, but hanged himself desperately. Wherefore it is very expedient for every man and woman that hath learned and doth know the truth of God, to pray that they themselves may follow the truth; and for such as know and

[¹ Probably in the sense of copiousness.]

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teach others the consolations of the scriptures of God, that they may, with knowledge of them, feel them indeed, and, with speaking of them to others for their learning, they may speak them to themselves for their own edifying.

But doubtless it is an easy matter for a man to speak of comfort and consolation to others, but a hard thing to feel it himself. Virtue is soon spoken of to other men's instructions, but the putting thereof in practice and use is very hard; yea, not only in the scholar that is taught, but also in the master that instructeth. Beware of despair, can every man say; but to eschew despair in great conflicts of the mind is an hard matter. Read the book of the Psalms well, and ye shall see the experience thereof to be most certain and true. In the sixty-second psalm ye shall have this commandment to all men: "Trust ye always in him, ye people:" yet when it came to the trial in himself, ye may see with what heaviness and great trouble of mind he came to the trust in the Lord. Ye may learn by these psalms indited by king David, that easily he taught God's religion, and how men should put their trust in the Lord, and yet how hard it was to do and practise the thing himself that he taught unto others. Asaph also declareth the same; for in the seventy-third psalm he teacheth what men should think and judge in adversity, that God would be good unto Israel. But in this psalm he himself, being under the rod and persecution of God, is come to questioning and demanding: "Will God absent himself for ever? Will he be no more entreated? Is his mercy clean gone for ever?"—with many other demands, declaring unspeakable troubles and difficulties of the mind, before it be brought to a perfect consent and full agreement unto the promises of God. So that we see the excellent prophets, and most virtuous organs and instruments amongst sinful men, knew it was an easy matter to speak of faith and virtue, and yet a very hard thing to practise true faith, and to exercise virtuous living. St Paul sheweth the same to the Romans to be in himself: for he had more ado in Christ to get the victory of sin in himself, than to speak of the victory unto others by mouth; and more ado to mortify and kill the flesh, and to bring it in subjection to the spirit, than to practise the death of the flesh in himself, and to follow the spirit. He spake and uttered with his mouth most godly doctrine to the destruction of sin; but with

Psal. lxii.

Psal. xli.
xlii.

Psal. lxxiii.

Psal. lxxvii.

Rom. viii.

2 Cor. xii.
Rom. xii.
[vii.] viii.
2 Cor. vi.
Gal. v.
Eph. v.

what prayers, tears, and clamours to God, he did the same in himself, read 2 Cor. xii.

The old saying is, Knowledge is no burden, and indeed it is a thing easy to be borne; but to put knowledge in experience the body and the soul shall find pain and trouble. And yet Christ's words where he saith, "My yoke is light, and my burden easy," be most true to such as have wrestled with sin, and in Christ got the upper hand. To them, I say, the precepts of virtuous living be easy and sweet, as long as the Spirit of God beareth the overhand in them. But when faith waxeth faint, and the flesh strong, then cannot the Spirit of God command nor desire anything, but both body and soul be much offended with the hearing thereof, and more grieved with the doing of it. St Peter likewise maketh mention of the same: for when Christ bade him follow him (meaning that he should die also for the testimony of his word), he liked not that, but asked Christ what John should do; being doubtless in great perplexity, when Christ told him that he should suffer the pains of death. But here are to be noted two things: the one, that as long as affliction is talked of generally, and other men's pains spoken of, so long can every man and woman hear of affliction, yea, and commend the persons that suffered affliction; as we see at this day, all men be contented to hear of the death of Christ, of the martyrdom of his saints, and of the affliction and imprisonment of his godly members: but when the same or like should be experimented and practised by ourselves, we will none of it, we refuse it, and we abhor it; yea, so much that, where Christ, and those saints whose names be most common and usual in our mouths, suffered the vilest death that could be devised, we will not suffer as much as the loss of a friend, or the deceivable goods of this unstable and transitory world: so that in the generality we be very godly, and can commend all godly martyrs and sufferers for God's sake; but, alas! in the particularity we be very ungodly, and will follow no martyr, nor suffer at all. Also, as long as we be without danger for Christ's sake, we can speak of great dangers, and say that we will suffer all extremity and cruelty; but when it cometh to pass, that an enemy to God and his word shall say indeed, Forsake thy religion, or else thou shalt die, (as Christ said unto Peter, "When thou art old, another shall gird thee, and lead thee

To such as have wrestled with sin, and in Christ got the upper hand, God's precepts be easy and sweet. Matt. xi.

Rom. vii.

John xxi.

We can praise other men for well-doing, but we be loath to put it in experience ourselves.

John xxi.

Matt. xxvi.

whither thou wouldest not,") then a little threatening of another man stark quailleth this man that said he would suffer all troubles: as Peter said, "If he should lose his life, he would not refuse his Master;" but when another, yea, a poor maid, but asked him whether he were one of Christ's servants, and made no mention at all of loss of life or goods, he would not hazard himself to bear so much as the name of Christ's disciple.

Rom. vii.

Thus we see the vileness and frailty of our own nature, how weak we be to suffer indeed, when of necessity we must bear the cross, and can by no means avoid it. How troublesome also it is both to body and soul, this psalm and place of the scripture declareth; and therefore in the end of these temptations is put "Selah," a word that maketh, as it were, an outcry against the corrupt nature of man for sin: as St Paul said: "I know that there dwelleth in my flesh no good thing." To admonish therefore man thereof indeed, and to shew him his own damnation, the word is put there to cause the reader or hearer of the place to mark and bewail the wretchedness thereof: as the prophet himself doth in the next verse.

☪ THE FOURTH PART.

*How a man taketh consolation in the
time of his trouble.*

10. "And I said, This is my infirmity: but these things the right hand of God can change."

Hosea xiii.

Here is life and death, and the occasions of both, marvelously set forth. He said that it was his infirmity that caused him to question and doubt of God's mercy; wherein he hath disburdened God, and charged himself with sin and doubtfulness. And so much all men see and find in themselves, that damnation is of ourselves, and salvation only of God. There is also to be noted in this infirmity, that it occupieth not only the body, but also the soul: for he saith these cogitations and questions (as touching the doubtfulness of God's mercy) were the devices and acts of his mind; so that both his body and soul were comfortless. And good cause why; for in both of them were sin and abomination against God. And of these two parts of man, the body and the spirit, came these dubita-

tions of God and of his promises: the which fruits of corruption engender (except sin be forgiven) eternal death. And here is the wisdom of the flesh seen to be very enmity unto God, working continually the breach of God's commandments, and the destruction of man's salvation, as much as lieth in it. But in the second part of the verse is life, and the occasion thereof; which is a sure trust that God can remove despair, and put in place thereof faith, hope, and sure confidence. And the occasion of this help is not man's merits, but the right hand of God, that is to say, God's power inclined to save man by mercy.

Rom. viii.

The occasion of man's help is God's right hand.

Of this doctrine be certain things to be marked of every reader and hearer of this psalm. First, in this verse is declared how man taketh consolation in time of his trouble, which is the fourth part of the psalm; and in the same part the psalm endeth. He saith it was his infirmity that made him to question and demand in his spirit so doubtful things of God, and of his promises: whereof we learn, that consolation beginneth where sorrow and heaviness is first felt; for the spirit can take no solace by God's promises, until such time as it feeleth by God's law how sinful it is for the transgression thereof. Therefore Solomon saith: "The just man is the first accuser of himself." And so doth the prophet Asaph in this place confess that these cogitations and profound thoughts against God came of his own infirmity and sin. And the knowledge of a man's own wickedness from the bottom of the heart, although it be a shame to speak or remember the vileness of sin, wherewith [the] sinner hath most grievously transgressed God's commandments, yet is this knowledge and confession of our sin and iniquity very necessary, and is, as it were, an induction to the remission thereof, as it is to be seen in this prophet, and in the prophet David. For here is first confessed that all sins in him came of his own infirmity, and all consolation against sin came of God's right hand. And the prophet David saith, when he was in like trouble for sin, "I determined (saith he) to confess against myself mine own iniquity; and thou, Lord, forgavest the wickedness of my sin." But here is to be noted in this, that the confession of sin is, as it were, an induction and beginning of consolation; that confession of sin is not the beginning of consolation, except he that maketh

Prov. xviii.

True confession of sin is in manner an induction to the remission thereof.

Psal. lxxiv.
[lxxvii.]
xxxii.

the confession be assured in his heart of God's promises in Christ, that, of mercy in Christ's death, his sins be forgiven; as ye may see in these two prophets. The one said, "It is mine infirmity that worketh this doubtfulness in my soul;" and the other said, "I determined to condemn myself of sin."

Thus far it is death, and an increase of diffidence in God's promises, and an induction to desperation, to feel sin, to bewail sin, to speak of sin, and to remember sin. But where as knowledge and confession hath a certainty and assurance of God's forgiveness annexed unto it, there is confession and knowledge of sin partly a beginning of consolation against sin. I call it partly, or as an occasion, because, first of all, God by his word, or by his punishments, through the operation of the Holy Ghost, openeth the soul of the sinner to see and know his sin, also to tremble and quake at sin, rather than to hate and abhor sin. And from these principles and originals cometh the humble and lowly confession of sin, not to man, but unto God; except it be such an open sin done against man, as man knoweth of that the sin is committed against: then must the offender of man also reconcile himself to man that is offended, according to the commandment of God. Therefore we must mark what confession and acknowledging of our own infirmities is: for every confession is not acceptable before God, nor the beginning of consolation, as these examples declare. Judas said openly in the face of the court where Christ our Saviour was arraigned, that he had offended in betraying innocent blood; but there followed no faith nor hope of forgiveness: so that, for lack of faith in Christ's blood, desperation and hanging of himself ensued his confession: whereby it is evident that confession of sin without faith is nothing worth, but a testimony of a desperate man's damnation. King Saul, after long impulsion by the prophet Samuel, was brought to confess that he had offended in preserving alive Agag, king of the Amalekites, and the fattest of his cattle. "I have offended (saith Saul); for I have broken and transgressed the commandment of God." But what followed? "God's right hand can remedy my sin," as this prophet Asaph saith? or, "God hath forgiven the iniquity of my sin," as David said? or else, "God be merciful unto me a sinner," as the publican said? No; but this ensueth: "I pray thee (saith Saul to Samuel) bear thou my sin." In

Rom. vii.
1 Sam. xv.
2 Sam. xii.

Matt. v. xviii.
James v.
Luke xvii.

Matt. xxvii.
Mark xv.

Sam. xv.

Isa. lxxvii.

Isa. xxxii.

Luke xviii.

Saul would
have Samuel
bear his
sin.

this man's confession of sin was not the beginning of consolation, but of more sorrows; for his heaviness from that day ^{1 Sam. xxxi.} more and more increased with his sins, until he was slain. And the cause thereof was this: he would that Samuel, being but a man, should have pardoned his sin; whereas none can do it but God, as it is notably to be seen in king David; ^{Matt. ix. Luke v. Mark ii.} for when he said he had offended the Lord, Nathan the prophet said, "And God hath taken away thy sins." Wherein ^{2 Sam. xii.} is declared, that the minister can but pronounce to the sinner, that God in Christ forgiveth sin. So that we see Judas' confession of sin was nothing worth, because he found no faith nor trust for the remission thereof; and Saul's confession was of no valure, because he trusted and desired consolation at man's hand, and not at God's. Yet in Saul's confession was something good, in that he confessed (although it were long first, and in manner wrested out of his mouth by the prophet Samuel) his fault to God; and in that point he did as David did, who said, "I have offended the Lord." ^{Psal. li. 2 Sam. xii.} And this is to be noted, because now-a-days men be taught to confess their sins to the saints departed, that know not what the outward works of men be upon the earth, much less the inward and sinful cogitation of the heart. So that in this part ^{Isai. lxi. Eccles. ix. 1 Kings viii.} the papists' confession is worse than Saul's, and in the other ^{Papistical confession. 1 Sam. xv. O! blasphemy.} part it is like: for as Saul trusted to the merits of Samuel, and would have him to bear his sin; so do the people trust that the priest's hand upon their head, and the penance enjoined them by the priests, shall be a clean remission and full satisfaction for all their sin: but before God their sins be as much forgiven them as Saul's were, that is to say, nothing at all.

But where as sin is known and confessed from the very ^{1 John i.} heart unto God, although it be a bitter thing, and also a shameful thing, to feel and bear God's displeasure for sin, the burden whereof is very death, and more grievous than death itself; yet where as confidence and trust in the mercy of God is annexed with it, there followeth great consolation and comfort: as it is to be seen in this prophet, that spake with a strong faith boldly, "The right hand of God can change these things;" so that the latter part of this verse hath more comfort than the first part hath discomfort. And it is a plain doctrine, that although the sins of man be many and horrible, ^{Psal. cxxx.}

Isai. i.

yet be they fewer and less in estimation many thousand folds than God's mercies. Death is declared in the first part of the verse in this, that man's infirmity is not only sinful in body and soul, but also doubtful of God's mercy and holy promises: yet in the second part by grace is set forth life and clean deliverance from the tyranny of the devil, the servitude of sin, the accusation of the law, and the infirmity of nature, by the strong and mighty power of God, whose mercy in Christ is always ready to help poor afflicted and troubled sinners.

Ezek. xviii.
1 John i.

After this confession of sin, and the great confidence that the prophet had in God for his mighty power and mercy's sake, that was both able by power and ready with will to help and remedy this troubled spirit and great adversities of the prophet, he goeth forth in the consolation, and taketh yet more and more of God's benefits, used in times towards such as were afflicted, after this sort.

11. "I will remember the works of the Lord, and call to my mind thy wonders of old time.
12. "I will think also of thy works, and my talking shall be of thy doings.
13. "Thy way, O God, is holy; who is so great a God as our God?
14. "Thou art the God that doth wonders, and hast declared thy power amongst people.
15. "Thou hast mightily delivered thy people, even the sons of Jacob and Joseph. Selah.
16. "The waters saw thee, O God; the waters saw thee, and were afraid: the depths also were troubled.
17. "The clouds poured out water, the air thundered, and thine arrows went abroad.
18. "The voice of thy thunder was heard round about; the lightnings shone upon the ground; the earth was moved, and shook withal.
19. "Thy way is in the sea, and thy paths in the great waters, and thy footsteps are not known.
20. "Thou leddest thy people like sheep by the hand of Moses and Aaron."

Of these means, how men take consolation in adversity, that the prophet now maketh mention of, first we learn, what difference is between the consideration of God's works ad-

visedly and by faith, and the consideration of God's works rashly and without faith. The which diversity is to be seen in this prophet. For the one part, as touching the remembering of God's works out of faith and in faith, he spake before in the second verse, and in the fourth verse, how that he considered the works and old doings of the Lord when he was troubled. But, as ye have heard, because his spirit was in a doubtfulness and mammering upon the certainty of God's doings, he felt no consolation thereof, but much heaviness and anguish of mind. For those demands, "Will God absent himself for ever? Will he be no more merciful?" and such-like heavy and doubtful complaints, could never proceed but from a sorrowful and much troubled conscience. But now, after that God's Spirit hath wrought in his spirit this assurance and judgment, that God can in him change the conditions of his miseries (as ye may see), he maketh no more complaint of doubtfulness, neither remembereth any more the fearfulness of his conscience; but goeth forth with repetition and rehearsal of all things comfortably, how that God in time past help troubled spirits and afflicted personages, that put their trust in him. So that of this we learn, that whosoever hath a sure faith in God taketh consolation of God's word and works; and such as have not first true faith in God cannot in the spirit receive comfort of God's word or works. Outwardly men may marvel at God and his works, but inwardly it caseth not the heaviness, nor yet quieteth the grudge of conscience.

Wherefore it behoveth us all that we pray earnestly unto God to give us faith to believe his word and works, when we hear, read, or see them. For the word and works of God do nothing comfort the unfaithful; as we may see by the scripture, where God saith he stretched forth his hand all day long to a people that believed not; for such as have ears and hear not, eyes and see not, be rather the worse for God's word and works than the better. Ye shall see, where the spirit of David was replenished with faith, he was so assured and ascertained of God's present help, that he said he would not fear, although a thousand men environed and compassed him round about: no, he would not fear, though he should walk in the shadow of death. At another time, when faith quailed and waxed faint, he was trembling in his spirit, and fearful in his body: as we may see, when he felt his spirit wax faint, he said, "My

Exhortation
to prayer.

Isai. lxx.
Rom. x.
Isai. vi.
John xii.

Psal. lii.

Psal. lxxviii.

Psal. vi.
LXXVII.

soul is troubled very sore, and my bones be weakened." And in other of his psalms he sheweth that his soul was very heavy and comfortless, and could take no consolation. Also, when the spirit is assured of God's grace, then the eyes cannot look upon any work of God but the mind taketh by the contemplation and sight thereof unspeakable consolation; as David declareth in his psalms, and saith he would see the heavens the works of God's fingers, and would mark how one day was an induction to another, and how the heavens praised the Lord. At another time, when the consolation and life of the spirit was overwhelmed with troubles, he could not see at all with his eyes, but cried and complained that he was stark blind. And also in that marvellous psalm, in number lxxxviii., where as prayer is made to be delivered from the horror and feeling of sin, the prophet saith that his eyes waxed dim and blind. The same is to be seen likewise in the crosses and afflictions that God sendeth. As long as true faith and confidence remaineth in the heart, all troubles be welcome and thankfully taken; as we read, when Job had news that his goods and children were taken from him in manner suddenly, he most patiently said, "God gave them, and God hath taken them away; as God would, so it is done." But when faith quailed, and the spirit was troubled, then followed these impatient words: "I would my sin were laid in one balance, and my pain in another;" as though God had laid more upon him than he had deserved. When the spirit was quieted, for all his poverty and nakedness, he rejoiced, and was contented with his birth and coming into the world, and also with the state in the world appointed unto him by God, saying, "Naked I came out of my mother's belly, and naked I shall depart hence again." But when faith fainted, then came out these words: "The day, the night, and the time be cursed wherein I was born;" with many more horrible words, as the text declareth. So that we see, where as God's Spirit wanteth, there is no learning nor consolation to be had of anything; as it is opened in this psalm, in that at the first time the prophet recorded God's works, and was so troubled in his mind, that he occupied his cogitations this way: "Will God be no more merciful? Hath God shut up his mercy in his ire?" But now, in the second record of God's works, he beginneth his entrance clean contrary, and saith God's right

Psal. xlii.
xliii.

Psal. viii. xix.
cxlviii.

Psal. xxxviii.

Psal.
lxxxviii.

Job i. ii.

Job vi.

Job i.

Job iii.

hand can change his sorrow, and turn his heaviness into mirth. And upon this ground and sure hope of God's promises he proceedeth forth to a consideration and deep record of God's facts in this sort: "I will remember the works of the Lord," &c.

In this verse and in the next following it be contained three kind of words; remembrance, meditation, and speech. By the first we learn, that it profiteth nothing to read or hear God's word, except we remember it, and bear it away with us: by the next we learn, that it availeth us not to learn and bear the word of God in remembrance, except by meditation and thinking upon it we understand what it meaneth: and by the third we learn, that neither the remembrance of it nor the understanding thereof profiteth, except we teach and instruct other in the same, of whom we have charge, if we may.

Now to consider further, we see how the prophet beginneth with this word 'remembrance:' whereof it appeareth that he had learned before out of God's word God's nature towards penitent sinners, to forgive them; and towards wilful, obstinate, and impenitent sinners, to be a just judge to punish them. Here is the ignorance of all people condemned, that never learn to know God's word in sickness nor in health; but when they be troubled or sick, they send for such as they think and fancy have learned and do remember how God's word doth comfort in adversity: and then, if he that is sent for be not learned in God's word, he cannot remember how God is wont to comfort the troubled or sick; then all that ever the sick man heareth of an ignorant comforter or counsellor is as clean void of consolation or counsel as though he had never sent for a counsellor or comforter. For no man can have more of another than the other hath himself, which is neither knowledge, counsel, nor consolation out of God's word: therefore he is not able to give knowledge, consolation, nor comfort to another. If the prophet Asaph had been as the most part of people now-a-days be, that fall sick and into many kinds of trouble, and had sent for an ignorant fool (which commonly is called a ghostly father), he had been in as good taking as these wretched souls be, that, being comfortless, seek comfort where none is to be had, seek knowledge where none is, and seek counsel where ignorance aboundeth. Let all men therefore remember this verse, that when the prophet was in trouble, he remembered the wisdom

and marvellous works of God (for he knew them before) : so let all men and women learn, before they come into trouble, a true knowledge of God, that in the time of trouble they may remember it to their consolation.

But now to the second word, where he saith he will meditate in all the works of God. Here is another notable doctrine, that neither the learning of God's word nor the remembrance thereof profiteth anything, except it be understood and applied to the use that God hath appointed it for. And here be two sorts of people wonderfully condemned. The one sort be those that, for custom or bondage to their profession, do learn without the book a great part of the scripture ; or else, by daily use in singing or saying their service (as it is called), they learn to sing and say a great part of the bible. But this availeth nothing ; for they understand it not in the sense and meaning that the Holy Ghost appointed it for, nor perchance the grammatical construction thereof. And these remembrances of God's word be nothing but lip-labour, and honouring of God with the mouth, but the heart is far away ; which before God is in vain, and of no estimation. The other sort of people be such as profess the gospel, that have learned much, and can remember much, but follow very little ; so that they be nothing the better for it.

Isai. xxix.

Matt. xv.

Rom. x.

Three sorts of
people con-
demned.

The third word is, that the prophet saith he will speak of God and his works, as outwardly and inwardly he remembereth them, and with his spirit doth meditate them : as it is likewise the part and duty of all christian men so to do ; for as they believe in the heart to justice, so will they confess it to salvation, as St Paul saith to the Romans. Here in this word be three sorts of people condemned : the one, that will not confess and teach the truth for fear of losing their advantage ; the other will not confess and teach the truth for sluggishness and sloth ; and the third will not confess and teach the truth for timidity and fear.

In the first sort be such as know doctrines for the soul, or medicines for the body, and yet, because they get gain thereby, they would not have too many know thereof, lest their own gains should be the less : as we see, such a one as knoweth a good method and order to teach would be loth it should be common, because his estimation and gain (as he thinketh) should diminish and decrease. The excellent phy-

sician would not have his cunning common, lest many men, as cunning as he, should part his gains amongst them.

The second sort of men be those that come to great livings Note well. by their learning, and, when they have the reward of learning, they teach no more, as bishops and ministers of the church; whom the prophet calleth dumb dogs that cannot bark, their Isai. lvi. mouths be so choked with the bones of bishopricks and benefices. I speak of such as know the truth and love it, and not of such as neither know it nor love it: for although those men speak but seldom, yet it is too much; for better it were never to speak, than to speak falsely.

The third sort be our Nicodemes, that can speak of Christ Nicodemus. in the night, or to their friends, but openly they will confess nothing with the mouth, nor do anything outwardly, for fear of the world, that should sound to God's glory. And these men be assured they shall have their reward, that Christ Matt. x. will deny them before his Father which is in heaven.

Of this we learn wherein our profession consisteth: first, to learn God's word; secondly, to bear it in our heart and remembrance; thirdly, to understand it; and fourthly, to speak of it to the glory of God and the edifying of our neighbours: and God's word this ways used shall keep us humble and lowly in prosperity, and patient and strong in adversity.

But in these two verses be more words necessary to be considered, if we will take consolation in adversity: the first, "I will (saith the prophet) remember the works of the Lord, and that of old time" (or, "from the beginning"): the second, "I will think also of all the works of the Lord," &c. In this that the prophet saith, he will remember the works of the Lord of old time, or from the beginning, we learn that it is expedient to know, or (at the least way) not to be ignorant of any book in the scripture: for whereas we find not consolation in the one, we may find it in the other. And where he saith, he will remember all the works of the Lord (meaning as many as the scripture maketh mention of), we be instructed, that we cannot see these works for our erudition, neither yet give the Almighty God thanks, except we learn them from one of his books or¹ the other. And here is to be noted, that seeing we be bound to know and to be thankful for all the works of God contained in the scripture, we be much in danger,

We ought not to be ignorant of any book in the scripture.

[¹ To, in the original edition.]

as well for ignorance as unthankfulness, that we know not the principal works of our own creation or redemption. We be therefore admonished to have books to read the works of God, and to be diligent to ask better learned than we be, what God's works do mean : as the children by God's law be bound to ask the parents, and the parents bound by the same to teach them ; then shall both fathers and children find comfort and consolation against all temptations in the time of trouble and heaviness : as we see this man's remedy (by the Spirit of God) riseth from recording, meditating, and speaking of God's word and works.

Deut. iv. vi.
xxxii.

Prov. iv.

Psal. li.

Note.

Here hath this prophet marvellously opened, how a man in trouble cometh to consolation and comfort. First, that the spirit and heart of man must have such strong faith as may credit God's power, and also his good will, and believe that God both can and will for his truth's sake help the troubled conscience. Therefore Solomon giveth a godly and necessary commandment : "Keep thy heart with all circumspection, for of it proceedeth life." So did David : when the prophet Nathan had made him afraid for the murder of Urias and the adultery with Bersaba, his conscience was in great anguish and fear, and, among other things that he prayed for to God, he desired that God would create and make him a new heart ; that is to wit, to give him such a stedfast and burning faith, that in Christ his sinful heart might be purged. And secondarily, he prayeth to have so right and sure a spirit, that should not doubt of God's favour towards him. Thirdly, that God would always preserve his Holy Spirit with the heart regenerated, that from time to time the heart might be ruled in obedience towards God. Fourthly, he prayeth to be led with a willing spirit, that quietly and patiently he may obey God in adversities, without impatience or grudge against God. And where as this knowledge and feeling of the favour of God is in the spirit, there followeth recording and remembrance of God's works, meditating and thinking upon heavenly things ; and the tongue ready also to speak forth the glory of God, to God's honour and praise, and to the edifying of God's people and congregation, after this sort :

13. "Thy way, O God, is in holiness : who is so great a God as God, even our God ?"

Here is a consolation much worthy to be learned and received of all troubled men; and it is this, to understand and perceive that all the doings and facts of Almighty God be righteous, although many times the flesh judgeth and the tongue speaketh the contrary, that God should be too severe, and punish too extremely; as though he did it rather of a desire to punish, than to correct or amend the person punished: as we see by Job's words, that wished his sins laid in one balance, and his punishment in another balance, as though God punished more extremely than justly. The same it seemeth king David also felt, when he said, "How long, Lord, wilt thou forget me? for ever?"—with like bitter speeches in the scripture, complaining of God's justice, judgment, and severity. The same we read of Jeremy the prophet: he spake God's word truly, and yet there happened unto him wonderful great adversities, the terror whereof made him curse the day that he was born in. And doubtless, when he said, "Why hast thou deceived me, Lord?" he thought God was rather too extreme than just in his punishment, to afflict him in adversity, and to suffer Passur the high priest and his enemy to be in quiet and tranquillity.

Consolation.

Job vi.

Psal. xiii.

Jer. xx.

Pashur.

This prophet Asaph was before in great trouble (as ye heard), and especially of the mind, that felt not a sure trust and confidence in God's mercy, and thought of all extremities that to be (as it is indeed) the greatest, a mind desperate and doubtful of God's mercy; yet now he saith, "God is holy in his way, and all that he doth is right and just."

We learn hereby that the pot cannot say to the potter, "Why hast thou made me after this sort?" Neither may the mortal man, in whom is nothing but sin, quarrel with the Lord, and say, What layest thou upon me? but think that, although he had made us both blind, lame, and as deformed as monsters, yet had he made us better than ever we deserved. And in case he laid all the troubles of the world upon one man, yet are they less than one sin of man doth deserve. Thus hath the prophet learned now and felt, and saith, "The doings of God be holy and right, and there is none to be compared unto him;" and sheweth the cause why none is to be compared unto God. In the declaration whereof he continueth seven verses, and so maketh an end of the psalm.

Potter.

Jer. xix.
{xviii.}
Roin. ix.

The first cause why he saith none is to be compared unto God is this :

14. "Thou art the Lord that doth wonders, and hast declared thy power amongst people."

God is the
doer of
wonders.

Three doc-
trines.

First, he noteth generally, that God is the doer of wonders and miracles; and afterwards he sheweth, wherein God hath wrought these miracles. Of this we learn three doctrines: the one, that some men know generally that God worketh all things marvellously; the second, that other some know that God worketh in some men marvellously; the third, that other also know that God worketh in themselves marvellously.

Rom. i.

Gen. vii.

Exod. xiv.

Of the first sort be such as know by God's works generally that God hath, and doth dispose all things upon the earth, and nothing hath his beginning nor being but of God: of whom St Paul speaketh to the Romans, that by God's works they knew God, and yet glorified him not. Of the second sort be such as more particularly know and speak of God's miracles; as such be that read how God of his singular favour preserved Noah and his family, and drowned all the world besides; how he brought the children of Israel out of Egypt, and delivered the people from the captivity of Babylon, with such-like: and yet, when they be in troubles themselves, these marvellous works and mercies shewed unto others cannot comfort themselves. Of the third sort be such as know generally the marvellous works of God, and perceive that in some God is particularly merciful; and from some he findeth it in himself singularly the mercy of God; and from the remembrance of God's benefits unto others he findeth in himself the working of God's mercy, and findeth in his conscience such comfort indeed, that he remembereth others before him, that had of God's mercies in their time of troubles.

Note.
The true
Christians
take consolation
themselves of
God's mira-
cles wrought
upon others.

The most part of men consider generally that God is the worker of miracles; the common sort of Christians consider that God hath wrought miracles particularly upon others; but the very elects and Christians indeed see the miracles of God wrought particularly upon others, and take consolation singularly of God's mercies themselves: as we see this prophet marvellously declareth God's wonders, and putteth the general working of God's miracles between a singular working of wonders and a particular working of wonders.

The generality is this: "Thou art God that doth wonders, and hast declared thy power amongst people." The singularity and particularity of God's working of wonders is the one before, and the other behind. The singularity is in this, that he perceived that it was his own infirmity that made him doubt of God's promises; and yet God's singular grace made him singularly feel and perceive that God singularly would be good unto him. The particularity is in this, that he saith, "With God's right hand God delivered the posterity of Jacob and Joseph from the servitude of Egypt," &c. The way to consider the marvellous works of God is a profitable consideration and sight of them, as well to know them as to be the better for them: for there is no man can take commodity or profit by God's goodness shewed unto a multitude, except he singularly receive gain thereby himself: as we see, when a whole multitude was fed marvellously with a few loaves and fewer fishes (almost five thousand people), he taught the consolation and health of man's soul in his own blood; but none was the better for it but such as believed every man for himself that which Christ spake. The miracles and merciful help of Christ unto others had nothing profited the poor woman of Canaan, except she herself had been partaker of the same.

Jacob and Joseph.

John vi.

Every man must believe for himself.

Matt. xv.

And as it is in the works of God that do comfort the man afflicted, so is it in the works of God that bring men into heaviness and sorrow for sin. Generally, the word of God rebuketh sin, and calleth sinners to repentance; particularly, it sheweth unto us how that David, Peter, Mary Magdalene, and others, repented. But to us those sorrows and repentance do no good, except we every man singularly repent and be sorrowful for his sins. For it is not another man's sickness that maketh me sick, nor another man's health that maketh me whole: no more is any other man's repentance my repentance, or any other man's faith my faith; but I must repent, and I must believe myself to feel sorrowfulness for sin by the law, and remission thereof by faith in Christ: so that every private man must be in repentance sorry with the true repentant sorry, and faithful with the true faithful. For as God himself is towards man, so be all his works and promises: for look, to whom God is merciful, to the same be all his promises comfortable; and to whom God is severe and

Repentance.

Notable doctrine.

Note.

Psalm xviii. rigorous, to the same God's threatenings be terrible, and his justice fearful: as king David saith, "With the holy thou wilt be holy, and with the innocent thou wilt be innocent; with the chosen thou wilt be chosen, and with the perverse thou wilt be perverse."

To whom
God is merci-
ful, and to
whom severe.

Such as follow virtue and godliness God increaseth with gifts and benefits; and such as have wicked manners, and by false doctrine decline from the truth, in those God is severe and sharp. And except such persons repent, God will spoil them from all judgment of truth; and, being blind and destitute of knowledge, permit them to the power and dominion of most filthy lusts and abominable desires: so that such as would not love the beauty and excellency of virtue shall tumble and wallow themselves like swine in the filth and vomit of sin; of the which abominations and just judgments of God St Paul speaketh in the epistle to the Romans. For this is to be noted; look, as every man is, even so he thinketh of God. And as the good and godly man thinketh well of God, so doth the evil and wicked man think evil of God. Some think that man and all worldly things be ruled and governed by God with great justice and inscrutable wisdom, with all mercy and favour. Others think that God ruleth not this world and worldly things; and in case they think he do, yet do they condemn his administration and rule of injustice and partiality, because God doeth as it pleaseth himself, and not as man would have him do. And upon these diversities of judgments in men's minds, God is to the godly merciful, and to the ungodly severe and rigorous. If the spirit of man judge truly and godly of him, by and bye the spirit of man shall perceive and feel the heavenly influence of God's Spirit stirring and impelling his spirit to all virtue and goodness. If the spirit of man be destitute of the Spirit of God, and judge perversely and wickedly, the spirit of man shall feel the lack of God's Spirit and true judgment to blind the eyes of his mind, and cast himself into all abomination and sin, as the iniquity of the man justly hath deserved. Of the which thing cometh this, that as the virtue and godliness of godly men daily increaseth, even so doth the iniquity and abomination of the ungodly also increase.

Rom. i.

A wicked
judgment of
God's doings.

O horrible
blindness!

Look, what
preeminence
God obtaineth
of man,

And look, what place and preeminence God obtaineth with any man, in the same place and preeminence is the man with

God. And such as do godly, after God's word, honour and reverence the almighty God, judging aright of God's might and providence, they give most humble thanks unto the mercy of God, that alone, and none but he, can teach or instruct the mind of man in true knowledge, nor incline his will to godly doings, nor inflame the soul with all her powers to the desire and fervent love of godliness and virtue: as we see by this prophet Asaph in this place, that, as long as his spirit wanted the help of God's Spirit, it judged doubtfully of God's mercy and promises; but, when the Spirit of God had exiled and banished doubtfulness, and placed this strong fortress of confidence, "The right hand of God can change this my woeful and miserable estate," with the judgment and feeling thereof, he was rapt and stricken with a marvellous love of God's wonders, and repeated them with great joy and consolation, what God had done generally to all men; after that, what he had done to some particular men and private nations, naming Jacob and Joseph, whose offspring and succession he brought out of the land of Egypt, as it followeth in the psalm:

the same place hath man with God.

A strong fortress.

15. "Thou hast mightily delivered thy people, even the sons of Jacob and Joseph. Selah."

Of this verse we learn two consolations: the one, that every Christian troubled may see his elders and also his betters troubled: not that it is a comfort to a man that is afflicted to see another in trouble: but to mark that God loved none so well but in this world he sent trouble unto, and excepted not his dear Son. Wherefore it is a consolation to the afflicted to be made like unto the godly fathers, that were before his time, by tribulation, and to remember that, although all christian men be not brought under the captivity of Pharaoh in Egypt, nor under Nabuchodonozer in Babylon, yet there is an Egypt and a Babylon for every christian member; that is to say, the captivity of sin, the bondage of the flesh, the severity of the law, the danger of the world, the enmity of infidels, the treason of dissembling friends, the wickedness of evil and devilish ordinances, the dissimulation of hypocrites, the perjury of inconstant persons, the breach of faithful promises, the inconstancy of the weak, the cruelty of papists, the love of man, and the hatred of God, with many others; as, the ignorance of God's laws, the rebellion of the heart against it, frowardness

Two consolations.

Whom God loved he always corrected.

Every christian member hath an Egypt and a Babylon.

of the will to consent unto it, diffidence and mistrust of God's mercy, boldness to sin in the time of health, faintness and mistrust of the remission thereof in sickness, love of vice and sin, hatred of virtue and godliness, sudden falling from grace, slow rising unto it again, loathsomeness to die mortally, readiness to live wickedly, sorrowfulness to forsake this world, great delight to use it evil whiles we have it, loath to seek heavenly things, glad to seek earthly things, nothing feeling the poverty and trouble of the soul, always grudging at the poverty and trouble of the body; with innumerable other captivities that every Christian is entangled withal, as every man may judge by his own life.

The greatest consolation in trouble.

The next consolation is to see the truth of God's help promised to all men, when they be troubled, to have been declared, opened, and verified in others in time past. For this is the greatest consolation that can be to any man in trouble or in sickness, when he is assured of such help and such medicines as never were used but did help the afflicted and heal the sick. Now against all the troubles of man, and also against all the sickness of man, God hath promised his present and helping mercy: the which medicine and help never failed, but did help as many as put their trust therein. Therefore doth this prophet Asaph establish and assure himself of God's help against his grievous temptations and troubles that he suffered, by recording that his griefs were no greater, nor his troubles more dangerous, than Jacob's, Joseph's, and their posterity's, nor yet so grievous: insomuch that, seeing the mercy of God could help the greater troubles in his predecessors, he could help and ease the less in him that was presently troubled. And, being so assured of God's help, he spake at the end of this verse, "Selah:" as though he had said, It is most true that God can help and comfort me, as he help and comforted my forefathers. And, for the better consolation and more firm assurance, he sheweth how marvellously he did help the posterity of Jacob and Joseph, after this sort:

From the greater to the lesser.

Selah.

16. "The waters saw thee, O God, the waters saw thee, and were afraid; the depths also were troubled."

Unto insensible things be attributed sensible qualities.

In this that he saith, the waters were afraid when they saw God, first, the manner of speech in the scripture is to be noted, that attributeth unto insensible things sensible qualities;

as in this place is attributed unto the water sight and fear, whereas indeed properly the water cannot see nor fear. But when the scripture useth any such phrase or speech, there is to be marked divers doctrines of edifying: first, of God; then, insensible creatures; and thirdly, of man, for whose sake the scripture sometime speaketh unto insensible creatures as though they were sensible, and worketh miracles in them for the instruction and amendment of sensible and reasonable man.

Three doctrines.

The learning touching God is, that he worketh his will, and useth his creatures, as it seemeth unto his wisdom inscrutable most meet and convenient; as here he troubleth and altereth the condition of the seas and waters. These waters were appointed by God, in the third day of the creation, to be in one place, and was called the sea, a pleasant element, and a beautiful thing to see: and God said, "It was good," as the effect thereof sheweth indeed; for it nourisheth the earth with necessary moisture by privy veins and secret passages secretly passing through the earth. And when the floods, that do moisture the earth, have done their office, they return into their old lodging the sea again; from whence riseth the matter of showers and rain to moisture from above, that floods beneath cannot be conveyed unto. And it serveth for transporting the necessities of one realm to the other, quietly suffering the ships to pass with great gain and pleasure. These and many more commodities God worketh by this insensible creature, when it is calm and navigable: but when he moveth it with his winds and tempests, it is so horrible in itself, that no man may without peril and death travel within it, so raging and fearful is that pleasant element of the water, when God moveth it. It hath (by God's appointment) his time of calm, and time of storm; time to profit men, and time to undo men; time to be a refuge for men in the days of peril, and time to be a grave and sepulchre for men; time to conjoin strange nations together, and time to separate them again, as it pleaseth the Creator Almighty God to appoint and direct it.

The first doctrine touching God.

Gen. i

Time.

The doctrine that toucheth the insensible creature itself is, that it can be no longer calm, nor any longer troubled, than it pleaseth the heavenly Governor to dispose it. And here is to be noted against such men as attribute storms and calms to fortune; whereas only the voice of the Lord moveth tempests, and sendeth fair weather. It is also a doctrine

The second doctrine touching the insensible creature.

Psalm xxix.

Ps. lxxvii.

against all men that do think the waters and seas may be moved and cease at their own pleasure; which is contrary to this prophet's doctrine, that saith, "The waters saw the Lord, and were afraid:" so that their trouble riseth from the commandment of the Lord, and they cannot do what they lust, but what God biddeth them to do. It is godly set forth afterwards in another psalm, wherein the passage of the children of Israel is mentioned, as it is in this psalm.

The third doctrine touching man.

O rebellion of man!

Insensible creatures shall be a condemnation unto man.

Deut. xxxii.
Isai. i.

Mark most diligently.

The doctrine touching man in this verse is a declaration of man's obstinacy and stubbornness. The insensible creature the water, that lacketh both life and reason, at every commandment be as the Lord their Maker commandeth them to be: with every tempest they be troubled, and with every calm so plain and quiet, that it seemeth rather a stablished land than a variable sea. But let God send his word unto man, and the contents thereof threaten the tempest of all tempests, eternal death, hell-fire, and God's everlasting displeasure; yet man will not hear nor see them, nor yet be moved any thing at all: or let God gently and favourably offer his mercies unto man, and by his word exhort him never so much to repentance, it is for the most part in vain. Therefore God by his prophets Moses and Esay called heaven and earth to witness against man's stubbornness and hardness of heart.

The devil and man be only disobedient unto God.

There is also out of this trouble of the water this doctrine to be learned, how to receive consolation, and how to learn fear, by the creatures of God that bear no life, and yet be thus troubled. Consolation in this sort, when the penitent man that suffereth affliction and trouble seeth insensible things moved and unquieted, that never offended, he shall judge the less wonder at his own trouble. When he seeth that a sinner and wretched offender of God is punished, he shall learn fear. When he seeth God doth punish his creatures that never offended, for the sin of man, what punishment is man worthy to have, that is nothing but sin itself? And what fear should this bring into christian men's consciences, to know that no creature deserveth punishment, no creature disobeyeth God, but the devil and man? O! what man or woman can with faith look upon the least flowers of the field, and not hate himself? In summer-time, when men shall see the meadows and gardens so marvellously

apparelled with flowers of every colour, so that he shall not be able to discern whether their beauty better please the eye, or their sweet savour the nose; what may they learn, in thinking of themselves (as the truth is) that there is nothing in them but filth and sin, that most heinously stink before the face of God! And when man shall perceive that flowers vade, and lose both beauty to the eye and sweet savour to the nose, that never transgressed; what may miserable man think he is worthy to lose, that is nothing but sin, and ever offendeth! Again, when man shall perceive that God thus marvellously, after long winter and great storms, doth raise out of the vile earth so beautiful flowers, plants, and trees, what consolation may the man take that hath his faith in Christ, to think that all his sins in his precious blood be forgiven, and, after long persecution and cruel death, he shall come to eternal life! After this sort did the prophet consider the works of God and the troubles of his creatures, and received great consolation thereby.

O take heed, miserable man.

Consolation.

In the end of this verse the prophet saith, "The depths were troubled." In the which words he hath aptly shewed the mighty power of God, and perceiveth how the record of God's fact may be his consolation. In this that he saith, "The depths were troubled," there be divers understandings. If he mean of the seas, when they are troublesome and tempestuous by foul weather, he speaketh rather after the judgment of such as suffer the trouble and peril of the waves, that think at one time they fall to the bottom of the sea, and at another time they be rather upon high mountains than upon the waters, the rages thereof be so extreme: yet indeed, the bottom of the seas be not felt, neither doth the ship that is saved descend so far; but the tempests be so sore, that it seemeth to the sufferers thereof that no extremity can be more. In this sense it serveth marvellously the prophet's purpose: for, as they that endure the tempests of the sea think there could be no more extremity than they sustain, so do they that suffer the tempest of mistrust and despair (for a time) of the conscience think they could endure no more extremity of conscience: whereas indeed, if God should suffer them to feel the extremity, it were eternal death, as the extremity of the sea in tempests is shipwreck and loss of man and goods. But if it be understood as it standeth in the letter, then hath the

Depths.

A goodly similitude.

Exod. xiv.
Josh. iii.

prophet relation to the mighty hand of God, that brake the Red Sea even unto the very bottom, and also the water of Jordan, that his people might have both a nigh way, a safe way, and a glorious way towards the land that the Lord had promised them. And then in this sense we learn, that although water and wind, with all troubles else, cover the face of the earth in the bottom of the sea, and is not possible to come to the use of man, even so the troublesome temptations and great terror of God's wrath against sin covereth the soul of man, that, unto the judgment of the flesh, it shall never come to have the use and fruition of God's holy favour again.

O the merciful goodness of God towards man inscrutable!

But now, as we see by miracle God maketh dry the depth of horrible seas, and turneth the bottom of them to the use of man, so doth he in the blood of Christ (by the operation of the Holy Ghost) dry up and clean lade out the ponds and deep seas of mistrust and heaviness out of the soul, and turneth the soul itself to the use of his own honour, in the joys everlasting. And as the water covereth the beauty of the land, so do sin and temptation cover the image and beauty of man's soul in this life. But, as with a word God can remedy the one, so with the least of his mercies he can redress the other. And for the better experience and more certainty thereof we see it proved by this prophet Asaph in this place. For the ground was never more overwhelmed with water, nor the bright sun with dimmy clouds, than was this poor prophet's spirit with heaviness and sorrow of sin and temptations. Therefore he feeleth how God easeth the heart, and recordeth how he banished floods and waters, to make his people a way to rest and tranquillity.

17. "The clouds poured out water, the air thundered, and thine arrows went abroad."

Noah.
Gen. vii.
Exod. xix.

The prophet remembereth the marvellous inundation and drowning of the world in the days of Noah, that drowned all the world for sin, saving such as were in the ark or ship with Noah. And he remembereth also the horrible thunder that was heard of the people, when God gave his law unto them upon mount Sinai. Likewise, he calleth to remembrance the plagues of Egypt, wherewithal God punished Pharaoh, his people, and the whole land; which pains and plagues he calleth (after the phrase of the scripture) arrows and darts.

Note.
Exod. v. vi.
vii. viii. ix.
x. xi.

These remembrances may be comforts to the hearers and to the readers two manner of ways. First in this, that God, when he punisheth, punisheth justly, as he did the whole world for sin. Whereof the prophet gathereth, If sin justly merited to¹ trouble all the generation of man, it is no great marvel though sin trouble me, that am but one man, and a vile sinner. If sin brought all flesh unto death, saving those that were in the ship, is it any marvel though sin make me to tremble and quake? Again, if God, when he gave the law to Moses and to the people, spake out of thunder, declaring what a thing it was to transgress that law, insomuch that all the people were afraid to hear the Lord speak, and desired that Moses might supply his room; what marvel is it that my conscience trembleth, feeling that my soul hath offended the laws of God? And if Pharaoh and his realm were sore afraid of God's outward plagues, what cause have I to fear the inward dread and sorrowful sight of sin, shewed unto me by God's law! So that we may take this consolation out of this place, that God is a just judge to punish sin, and not a tyrant, that punisheth of affection or wilful desire. And so said David, "Whensoever or howsoever thou punish (let men say and judge as they list), thou art just, and righteous be all thy doings."

God punisheth justly for sin.

Exod. xix.

God is no tyrant.

Psal. li. x. cxix.

The other consolation is, that in the midst of all adversities God preserved penitent and faithful sinners: as, in the time of the universal flood, the water hurted not Noah, nor such as were in the ship: in the time of Pharaoh's plagues, the Israelites took no harm: at the giving of the law, the Israelites perished not with lightning and thunder. Even so sorrows and anguish, diffidence and weakness of faith, they are plagues and punishments for all men by reason of sin; yet penitent sinners, by reason of faith in Christ, take no hurt nor damnation by them: as it appeareth by this prophet, that was troubled in the spirit and in the body as marvelously as could be, but yet in Christ escaped the danger, as all men shall do that repent and believe. Whereof we learn, that as the rain falleth generally, and yet bettereth no earth to bring forth her fruit but such as is apt to receive the rain (stony rocks and barren ground being nothing the better); even so doth the plagues and rain of God's displeasure plague

God always preserveth penitent sinners.

Rom. viii.

[¹ Old edition, *do.*]

Heb. vi. x.

all mankind, but none be the better therefore but such as repent and bewail their sins, that gave God just occasion thus to punish them. The same is to be considered also of the verse that followeth, which is this :

18. "The lightning shone upon the ground, the earth was moved, and shook therewithal."

By these manner of speeches, "the lightning shone, and the earth quaked," the prophet setteth forth the strength and might of God's power, and willet men to love him and to fear him; for he is able to defend and preserve his faithful, and to punish and plague the wicked. And the like he saith in the verse following :

19. "Thy way is in the sea, and thy paths in the deep waters; and thy footsteps are not known."

The Israelites were conducted by God through the Red sea. Pharaoh and his were drowned. Exod. xiv.

Psal. cxxi. cxxv. xlii. xli. liv. lxxi.

Exod. xiv.

He taketh comfort of this miracle, that God brought the Israelites through the Red Sea, in this, that the waters knew the Israelites, and gave place unto them, that they might dry-footed go through them: but when king Pharaoh and his people would have followed in the same path, persecuting God's people, the sea would make no way for him, nor yet shew the steps where the Israelites trod, but overwhelmed them in most desperate deaths. So in the seas of temptations, such as put their trust in the Lord pass, and never perish by them; whereas such as put not their trust in the Lord perish in temptations, as Pharaoh and his army did by water. And the next verse that concludeth the psalm sheweth by what means the Israelites were, under God, saved in the Red Sea by the hands of Moses and Aaron; as it appeareth :

20. "Thou leddest thy people like sheep by the hand of Moses and Aaron."

The best is not able of himself to resist temptations.

Shepherd.

Of this verse the afflicted may learn many consolations. First, that the best people that be are no better able to resist temptations, than the simple sheep is able to withstand the brier that catcheth him. The next, that man is of no more ability to beware of temptations, than the poor sheep is to avoid the brier, being preserved only by the diligence of the shepherd. The third, that as the shepherd is careful of his entangled and briered sheep, so is God of his afflicted

faithful. And the fourth is, that the people of Israel could take no harm of the water, because they entered the sea at God's commandment. Whereof we learn, that no danger can hurt when God doth command us to enter into it; and all dangers overcome us, if we choose them ourselves, besides God's commandment: as Peter, when he went at God's commandment upon the water, took no hurt; but when he entered into the bishop's house upon his own presumption, was overcome, and denied Christ. The Israelites, when they fought at God's commandment, the peril was nothing; but when they would do it of their own heads, they perished. So that we are bound to attend upon God's commandment, and then no danger shall destroy us, though it pain us.

They that do things at God's commandment can take no harm.

Matt. xiv.

Matt. xxvi.

Numb. xiv.

The other doctrine is in this, that God used the ministry of Moses and Aaron in the deliverance of his people, who did command them to do nothing but that the Lord did first bid. Whereof we learn, that such as be ministers appointed of God, and do nothing but as God commandeth, are to be followed; as St Paul saith, "Follow me, as I follow Christ." And these men can by the word of God give good counsel and great consolation, both for body and soul: as we perceive this prophet, in marking God's doings unto the Israelites, applied by grace the same wisdom and helping mercy unto himself, to his eternal rest, through Jesus

Such as be ministers of the church ought to attend only upon the voice of God.

1 Cor. xi

Christ, in the world to come. To whom,

with the Father and the Holy

Ghost, be all laud and

praise world without

end. Let all Chris-

tians say,

Amen.

FINIS.

A table declaring as well the
general as the special contents of this
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[¹ The numbers of the pages are adapted to the present edition.]

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A BRIEF TREATISE
RESPECTING
JUDGE HALES.

[The "Brief Treatise" respecting Judge Hales is extracted from Strype's Ecclesiastical Memorials, Vol. III. Part II. Catal. xxiv. The Editor has not been able to meet with an earlier edition. Strype says, "This treatise, as I met with it among the Foxian MSS., I have cast into the Catalogue. It was written by Bishop Hooper, as may appear by one of his letters¹ preserved in the volume of the Martyrs' Letters." Strype, Eccles. Mem. Vol. III. Part I. p. 275. Oxf. 1822.]

[¹ See Letters, number xxix.]

A brief Treatise,

wherein is contained the truth, that Mr Justice Hales never
hurt himself until such time as he condescended unto
their papistical religion, and waxed weary of the
truth. But now there is hope he² will repent,
and continue in the same as he did
before. Yet be there many that
daily labour him to the contrary.

ST PETER the apostle, good christian reader, doth teach 1 Pet. ii.
that we that are Christians are Christians to this end, "to
shew forth the virtues of him that called us unto his un-
speakable light;" meaning that we should always be setters
forth of as many things as we could to his honour and praise.
And that is a very kind of ingratitude, and a certain degree
of injustice, not to propulse and defend any man from vio-
lence and oppression; and a greater ingratitude and more
injustice, not to propulse and defend the just cause of God,
when unjustly by violence it is slandered and oppressed. For
in times past the condition of the ungodly was always to
speak slanderously and falsely by God's doings: insomuch
as, when Christ wrought the salvation of the people, they Matt. xxii. [xii.]
said he wrought all things by the power of Belzebul, the Luke xi. Mark iii.
chiefest of the devils. St John could fast; but he was [Matt. xi. 18, 19.]
counted to have a devil. Christ could eat and drink; but
he was counted a friend to sinners and publicans: so that
hatred unto the truth did always falsely report and calum-
niate all godly men's doings. Again, there was never evil
that happened to any country or commonwealth, although it
were the just plague of God for the sin of the people of
the country, but it was always laid to the good people's Hos. ii.
charge: as when the Lord took away corn, wine, oil, fruits,
and other things necessary, from the Israelites, the wicked
people said that the word of God and his true preachers Tertull. in Apolog.³

[² He shortly afterwards destroyed himself. See Strype, Eccl. Mem. Vol. III. c. xxi.]

[³ Si Tiberis ascendit ad moenia, si Nilus non ascendit in arva—statim Christianos ad leonem.—Tertull. Apol. cap. 40. Op. p. 36. c. Lutet. 1641.]

were the causes thereof. If the water in Egypt called Nilus did not accustomedly flow over Egypt, the wicked Egyptians laid the fault to such as professed Christ. If that flowed too much also, the fault was imputed to the good Christians. So the Romans, if Tiber the flood waxed either too high in flowing, or too low by drought, none bare the blame but the poor Christians. So at this time, if any mischief happen, our ungodly papists put the fault still in the gospel of Christ, or in the professors of it. Yea, and if a man should kill himself, there is none burdened with the cause thereof but God's gospel and God's people: which false reports all good men from the beginning hath written and spoken against, as it appeareth by the holy scripture, and also by the old ancient doctors and others.

Forasmuch therefore as upon the thirteenth day of April, anno 1554, the bishop of Winchester, lord chancellor of England, and a very enemy and persecutor of God's most true religion, and a murderer of his elect and chosen people, said in the reproach of God's most true and catholic religion, set forth by the blessed king of noble memory, Edward the Sixth, that it was a religion that brought men to despair and murdering of themselves, falsely accusing the truth of God's word, that comforteth and most preserveth weak consciences from heaviness and desperation; and also most untruly reporting the professors thereof to be most desperate and wicked persons; whereas indeed it is most false; (for from the beginning of Christ's church both the apostles and many thousands of martyrs have boldly and willingly contemned the tyranny of all persecutors, and most patiently suffered most cruel deaths; and if the ungodly man were not clean blinded and given over, as I fear me he is, to a reprobate mind, he might judge this rather to be true, that such as he himself hath most cruelly put to death, or been the chiefest cause of their deaths, as John Frith, D. Barnes, Jerom, Garret, A. Askew, Jos. Lascelles¹, and a great number more, known for their learning and virtues to have been holy men upon the earth, and now blessed saints through Christ in heaven, did likewise profess the said true doctrine, and suffered their bodies to be burnt for the same, without any

[¹ For an account of the martyrdom of these persons see Foxe, Acts and Mon. B. viii. pp. 1036, 1201, 1240, 1241. Lond. 1583.]

desperation; and yet the wicked man, sitting chief judge in the Star-chamber, to discomfort and to drive back all men from their salvation, which cometh by the true word of God, named it the doctrine of desperation, and the professors thereof desperate people;) and the occasion of this ungodly and untrue talk was the doing of one Judge Hales, Sir James Hales, knight, that the same thirteenth day of April, being a prisoner in the Fleet, wounded himself in divers places of his body; and, saving the providence of God (that stopped the devil's malice that it came not to pass, and to so devilish an end as he intended), very like the man would have killed himself; but God provided his own servant to be sooner at hand with him than his master thought of, belike;—but now, forsomuch as upon this man's hurt my lord chancellor hath not only spoken uncharitably by the hurt man (whose learning, equity, and wisdom, all England honoureth), but also upon this man's fault he maketh faulty God's word and all the professors thereof;—therefore, to certify the truth unto the world, how this man, Mr Judge Hales, came to this ungodly mind to destroy himself, (for that I do know the truth,) I can do no less of duty than to open it unto all the world; that men may beware how they wax weary of God in denying him in the time of trouble. And God I take to record, I will write no more than that I have perfectly learned, and leisurely searched the truth and prison where Judge Hales did this deed upon himself. And besides this, I will not write the truth of this matter for any hatred I bear to my lord chancellor, whose body and soul I wish to do as well as mine own body and soul; nor for any love that I bear in this respect to any that is of a contrary religion to my lord chancellor; but only for the love and zeal I bear unto God's word, which is slandered by my lord chancellor through this man's ungodly fact, which he much repenteth at this time, and I trust God will forgive him. The matter is this.

Mr Hales, as all men know, is imprisoned for the testimony of Jesus Christ, and persecuted because he will not conform himself to the false and most untrue religion set forth at this time by the bishops. And although the papistical sort seem not to care whether Mr Hales return to their part or no, yet all men may see by their crafty doings, that very gladly they would have men recant and conform themselves to their

false faith and doings. And to compare¹ this matter, and to bring it to pass, Mr Hales was divers times exhorted by one Mr Forster, a gentleman of Hampshire, and also a prisoner in the Fleet, that he should give over his opinion, and conform himself to the proceedings now-a-days set forth: and, as the same Forster hath reported to others that are prisoners with him, Mr Hales condescended unto his advice, and resolved himself to leave his former truth, and to cleave unto the error that was offered by this man's persuasion unto him, because the error was without danger that he should depart unto, and the truth full of peril that he should depart from. Thus the good man, Mr Hales, waxing faint and feeble in the truth, was increased more and more with anguish and anxiety of mind, his conscience rebuking him of his timorousness and fear. But as soon as it was known that Mr Hales was minded to relent from the truth, and to consent to falsehood, the twelfth of April in the morning came the bishop of Chichester into the Fleet, where he had long talk with Mr Hales in the garden; the contents whereof I cannot learn: but, as many of the prisoners have said openly in the Fleet, the bishop had made up all together, and clean removed Mr Hales from his first faith, and established him in the latter opinions allowed now by the bishops. The same day at afternoon came there to the Fleet Judge Portman, a Somersetshire man, and had great talk and long with Mr Hales; after whose departure, supper-time being at hand, Mr Hales came into the parlour, and sat at the table very heavily, eating little or nothing, but full of cogitations, and heavy with pensiveness; and soon after supper gat him to bed, where as he had no rest, but watch with heaviness and sorrow till the next morrow towards six of the clock; at what time he commanded his servant to fetch him a cup of beer, who saw the butler as he was coming to the stair-head, and prayed him to bring up a cup of beer for his master to his chamber; and immediately he returned to his master, who in that short time (whiles his man was calling at the stair-head for a cup of beer) wrought to himself this displeasure in putting of himself in danger of his life, and gave occasion to my lord chancellor, and to the rest of the ungodly generation, to slander and deface the true word of God and the professors thereof.

[1 Compare: procure, or, perhaps, a misprint for *compass*.]

But now let all men judge indifferently how this man, Mr Hales, came to this desperation of mind, and then all men shall perceive it came into heart when he had surrendered himself to accomplish the commandment of man. For as long as he was constant in the truth, he endured, and strongly passed ever more cruel imprisonment. For he was first imprisoned in the King's Bench, and very christianly endured it: then was he for all the time of Lent in the Counter of Bread Street, and strongly endured it: at length he came to the Fleet, and bare it almost for the space of three weeks strongly; till at length by persuasion he waxed weary of the truth, and then denying Christ, that was made man of the substance of the blessed Virgin Mary, and crediting a false Christ, that was and is made (after the papistical opinion) of bread, was it any marvel though the devil entered into this man? No, doubtless; for his new-made Christ is not able to keep the devil away. For he cannot come out of the box, although he should rot there, and be burned, as it many times happeneth. Therefore it is no marvel though such as trust in that false Christ fall into desperation. For Judas, although he chose not a new-made Christ when he betrayed the old, yet the devil entered into him, and he hanged himself for betraying his old master. It is no marvel therefore to see men that forsake the truth of God to be vexed with evil spirits, and many times to kill themselves. But this we may see most evidently by Mr Hales, that until such times as he consented to forsake God's truth, which of long time he had most godly professed, he never fell into this danger and into this peril, to kill himself. So that the papistical doctrine, by this man's example, is a very worm, that biteth the conscience, and never leaveth till it have killed the man that forsaketh the truth, and turneth unto lies.

Wherefore my lord chancellor might rather of this horrible fault done by Mr Hales have learned to have detested and abhorred his own false and popish religion, that as soon as any of Christ's members fall from the truth into it, they either despair, or kill themselves most commonly, as evidently it was, as is proved by Mr Hales; for whose salvation all Christians most earnestly pray unto God. Further, my lord chancellor might learn by this man's deed, what horrible and devilish ways be used towards Christ's members by himself

and others, that the like was never used among the Turks, by villainy and compulsion to drive men and compel men to such a religion as the word of God never knew of. In case it were true, as it is most false, when did ever the bishop of Winchester read in God's word that any outward law made by man could enforce faith, which is the only gift of God, and should be truly and charitably taught to all men by God's word? But all men may see that like as their doctrine they preach is none of God's, so may they perceive that they have none other arguments to defend it withal but the tyrannical sword and fire: for fear whereof many dissemble with God in outward obedience to idolatry, with so much striving and anguish of conscience as many, after that they had condescended for fear unto this wicked and condemned religion by God's word, the old doctors, and the laws of this realm, they never be merry in spirit afterward; and many times, for very desperation of God's mercy, kill themselves. If the bishop and his generation did not delight in blood, and pass for nothing but for their own kingdom of antichrist, they would learn by this man's hurting of himself to beware how they persuade men to do against their consciences.

But let all men pray to God for strength, and that he will of his mercy mitigate this bondage and servitude, more cruel than ever was the servitude in Egypt or Babylon. For then were the children of God in captivity in strange lands, and under strange kings; but we poor Englishmen be in captivity in our own land, and under our own countrymen, that make us commit more vile idolatry than ever did the Israelites in Egypt. From the which the Lord Almighty in the blood of Christ deliver us, and amend our persecutors, if it be his will. Let all good men say, Amen.

EPISTOLA

AD

EPISCOPOS, DECANOS, ARCHIDIACONOS, ET CETEROS CLERI ORDINES

IN SYNODO LONDINENSI CONGREGATOS.

[THE *Epistola ad Episcopos, Decanos &c*, the *Appellatio ad parlamentum*, and the treatise *De sacratissimæ cœnæ Domini vera doctrina et legitimo usu*, are reprinted from Foxe's work entitled, "*Rerum in ecclesia gestarum &c commentarii*," which was published at Basle, 1559.

Foxe, in an address to the christian reader, at page 298 of the above work, states that Hooper, "*præter ceteras privatim ad amicos non parvo numero epistolas, bina hæc insuper syntagmata elucubravit, alterum de re et veritate eucharistica, ad sublimem parlamenti curiam, alterum ad Vigorniensis et Glocestrenses suos, de vero et falso discernendo cultu; utrumque opus Latine suaque manu scripsit.*" Yet notwithstanding this statement the latter treatise does not appear in his work.

Hooper designed the two treatises for presentation to parliament, and wrote letters¹ to Cardinal Pole and Day, bishop of Chichester, begging them to undertake the charge of them: but, meeting with a refusal from both, he sent them to Bullinger², requesting that he would have them printed at Zurich by Froschover; or, if Froschover were otherwise engaged, send them to Basle to Oporinus. Oporinus was Foxe's printer, and hence probably they came into that writer's hands³.]

¹ See *Apology against the untrue and slanderous report &c.*: also *Letters*, number xxxvii, and, further, *Rerum in ecclesia gestarum &c.* p. 393. Foxe says that Pole, in his reply, confessed that the request was not unfair, but that he was afraid to comply with it: Day altogether refused. Bale mentions Hooper's letters to Pole and Day, and quotes the commencement of each of them. See *Script. Illustr.* p. 680. Basil, 1559.

² See *Letters*, number xxxvii.

³ The Editor is indebted for this suggestion to an article on "*The Marian Exiles*" in the *Edinburgh Review*, No. clxxii, April, 1847.

Episcopis, Decanis, Archidiaconis,
et ceteris cleri ordinibus in synodo Londinensi congregatis,
gratiam et pacem a Domino¹.

Non vos latet, viri doctissimi, in rebus arduis, ambiguis, et difficilioribus² iudicium apud veteres, juxta mandatum Dei, delatum fuisse semper ad sacerdotes Levitas, et ad præsidem qui pro tempore iudicis munere fungebatur; ut omnes hi causas et lites difficiliores explicarent ex præscripto legis Dei. Ita qualescunque controversiæ fuerunt, ex sententia sacerdotum et præsidis ad normam et præscriptum legis Dei lata componebantur; et ab eo quod iudices partibus litigantibus statuissent nullo modo erat declinandum. Quod si quis contumacius sacerdoti aut præsidi non paruisset juxta legem Dei sententiam pronuncianti, pœnas contumaciæ morte luebat; quo populus hac ultione et contumaciæ vindicta admonitus metueret, et deinceps insolescere desisteret. Quam difficiles, imo quam periculosæ inter nos et vos de re eucharistica lites agantur, vestræ conciones, scripta, et libelli testantur: nos vero, qui meliorem, veriore, et antiquissimam fidem sustinemus, confiscatione omnium bonorum nostrorum, dura et inhumana carceris servitute sentimus. Quare mei ipsius nomine ac omnium fratrum qui mecum eandem catholicæ ac sanctæ religionis veritatem profitentur vos omnes in Christo Jesu obtestor, ut causam hanc, vel aliam³ quameunque ob religionem ortam inter nos et vos, deferre dignemini ad supremam curiam parlamenti; ut ibi utraque pars coram sacro et excelso senatu sese religiose et animo submisso iudicio et auctoritati verbi Dei subiciat. Et si vestram religionem, quam sanctam, orthodoxam, ac catholicam esse contenditis, ex verbo Dei asserere potestis, illam et nos libenter amplexabimur, nostram, quam modo pro sacrosancta defendimus,

[¹ This letter was reprinted in the eighth edition of the Acts and Monuments, 1583, the last published during Foxe's life-time: the texts of the two editions have been collated, and the variations of the later given in the notes.]

[² Causis difficilioribus, 1583.]

[³ Aliquam, 1583.]

repudiantes; gratias item Deo et vobis agentes quam maximas, quod per vos ab erroribus liberati ad veritatis cognitionem revocemur. Non solum autem hoc a vobis obtestamur, ut vos vestranque causam iudicio verbi Dei coram summo parlamento deferatis; verum etiam, ut nobis commodum detur tempus quo veterum scripta et sacras literas evolvamus, a sacro⁴ senatu impetrare dignemini: et si ibi justas ac legitimas rationes fidei nostræ non reddiderimus, iudicio magistratus nos ipsos submittimus, ut debitam ultionem nostri sceleris et impietatis nobis infligat.

Si hæc facere non recusaveritis, religio, quam castam, illibatam, et salvam, ac ab omnibus amplectendam esse contenditis, gloriosius de nostra fide et religione ac de nobis ipsis (qui illam impiam esse et falsam contestamur) victoriam reportabit. Nam si vestra religio et cultus in causa eucharistiæ fontem et originem ducunt ex verbo Dei, proculdubio sanctam et sempiternam esse oportet. Et scitis quod res sancta et vera, quo magis examinatur, et per verbum Dei exploratur, eo fit illustrior et purior: et quanto purior et illustrior fit, tanto magis ab omnibus desideratur, et obviis ulnis excipitur. Quis enim non desideraret et amplecteretur religionem et cultum a Deo mandatum, et ab illius verbo sancitum ac confirmatum? Quare si vestra religio et cultus Dei res sit vera⁵, sancta, et a Deo mundo exhibita, non est quod ei metuatis. Nam quod variis modis tentatur ac probatur, modo pium ac sanctum fuerit, jacturam ab hostibus nullam sentit, sed potius hostes conculcat ac interficit. Solis radii sterquiliniorum sordibus non coinquinantur; veritasque divini verbi errorum tenebris et caligine non offunditur.

Nec est quod vobis ipsis metuatis, modo re ipsa id præstetis quod ubique jactatis. Nam quotquot vestras partes non sequuntur, aliquo gravissimo ignominiae genere nimis superbe afficitis; nos omnes omnino indoctos esse prædicatis, aut plane dementatos affirmatis. Vobis autem plus quam divinam vindicatis prudentiam: nobis vero plus quam belluinam stoliditatem tribuitis. Jam quam facile erit doctis indoctos, hominibus sanæ mentis insaniam percitos, ingenio et prudentia flagrantibus stolidos et ignaros vincere, sacer parlamenti conventus nullo negotio intelliget. Ideo si omnino ob Christum et illius causæ gloriam, quam nos defendimus, aut ob salutem nostram, ut vestra prudentia nos stultitiæ arguamur, vestraque doctrina

[⁴ Sancto, 1583.][⁵ Adeo vera, 1583.]

et eruditione nos ignorantiae accusemur, hoc facere non vultis; tamen ut publice impietatis convincamur coram summo senatu, hoc præstate.

Et si istis rationibus nihil moveamini, tamen vestra ipsorum causa certe postulat, ut palam eæ lites inter nos componantur, idque coram competenti iudice; ne apud omnes pios male audiat, et fortassis hac suspicione laboret, quasi lucem et publicum examen fugiat, ne impietatis et idololatriæ per verbum Dei rea¹ deprehendatur; et vos, qui malam causam, imo pessimam, ferro et igne defenditis, non tam docti nec pii, ut omnino videri et haberi vultis, inveniamini, sed potius ignorantiae et stultitiæ, quas nobis impingitis, redarguamini. Non vos fugit, quomodo publice, palam, et in facie ac præsentia omnium statuum hujus regni, in summa curia parlamenti veritas verbi Dei per fidos, doctos, et pios ministros de vestra impia missa gloriose victoriam reportavit, quamvis per trecentos annos non solum locum et templum Dei occupaverit, verum etiam corda hominum (tanquam Deus) inhabitaverit. Sed quocunque titulo, nomine, honore, reverentia, sanctitate, tempore, patronis, universalitate splenduit, ubi per sanctissimum regem Edouardum sextum, sanctissimæ memoriæ, ad vivum lapidem Lydium verbi Dei examinari per proceres, heroes, ac doctos hujus regni viros² erat mandatum, statim evanuit, et nihil aliud apparuit quam spurcissimum et immundissimum idolum sub pallio et nomine Dei impie contactum.

Æqua et justa petimus, ut palam et publice lites inter nos componantur. Si igitur vestræ causæ et vobis ipsis non diffidatis, una nobiscum apud sanctum senatum agere dignemini, ut coram illo auctoritatē verbi Dei quis nostrum veriore partem defenderit dignoscatur. Nullis enim legibus sanctis et justis unquam fuit permissum, ut una pars litigans de altera parte iudex constitueretur. Nam in omnibus controversiis et causis difficilioribus (maxime in religione) medius aliquis, et neutra litigantium pars, in iudicem eligendus³ est. Nec Christus ipse, quamvis ipsa Veritas, æterni Patris filius, hanc potestatem et imperium judicandi sibi vindicavit, quandoque lites de ejus doctrina inter illum et Pharisæos vel quoscunque alios contigerunt; sed semper ad legem appellavit, adversariosque suos ut legis præscripto et sententia starent rogavit, "Scrutamini (inquiens) scripturas." Nos

[¹ Rea, wanting in 1583.]

[² Viros, omitted in 1583.]

[³ Eligenda, 1583.]

etiam a vobis nihil aliud in nomine Domini nostri Jesu Christi supplices petimus et rogamus, nisi ut causa, de qua inter nos litigatur, sententia et auctoritate verbi Dei decidatur ac finiat. Et si per verbum Dei fidem nostram parum candidam et piam ostendere valetis, porrigemus vobis herbam, dabimusque dexteras. Ne⁴ in impios Arrianos pii et sancti patres hanc judicandi potestatem sibi assumpserunt; sed adfuit disputationi pius princeps Constantinus imperator, qui rationes partium litigantium diligenter perpendit, et sententiam atque judicium causæ soli auctoritati verbi Dei detulit.

Quid hoc est igitur? Quo jure contenditis? Vultis et nostri et causæ nostræ testes, accusatores, et judices esse? Nos tantum legem et evangelium Dei in causa religionis judicem competentem agnoscimus: illius judicio stet vel cadat nostra causa. Tantum iterum atque iterum petimus, ut coram competenti iudice detur nobis, qui vincula et carceres sustinemus, amicum christianumque auditorium: tunc haud dubitamus quin nostras rationes et argumenta auctoritate verbi divini simus stabilituri, ac vestra plane subversuri. Haecenus præjudicio injusto gravamur: nec mirum, cum una pars litigantium alterius partis iudex⁵ constituatur. Quapropter ad verbum Dei, tanquam unicum et solum competentem in causa religionis judicem, appellamus. Si præter et contra hanc legem Dei falsa et impia (ut cœpistis) vi et dolo promovere non desistetis, sed fratres vestros truculenter persequendo pergetis, nos in tantis periculis constituti ad misericordiam Dei confugiemus, qui solus et possit et velit nos a vestris erroribus incolumes et salvos conservare. Præterea, ut olim aliqui ex nobis pro salute et incolumitate aliquot vestrum apud magistratum civilem intercessimus, sic et nunc pro omnium vestrum salute in Christo Jesu apud Patrem cœlestem intercedere non desistemus, ut tandem ad meliorem et sinceriolem mentem reversi unicum Christum Jesum, quem præcinerunt prophetæ, prædicaverunt apostoli, quemque omnes pii agnoscunt, jam quoad humanitatem sedentem ad dextram Patris in cœlis, amplectamini et exosculemini, repudiato confecto et ementito illo Christo ex pane confecto, quem non solum juvenes, virgines, et senes, verum etiam oves et boves pecoraque campi, volucres cœli et pisces maris, panem agnoscunt ac sentiunt, et non Deum.

Desistite, rogamus igitur enixe, ulterius oculos piorum per-

[⁴ Nec, 1583.]

[⁵ Judex alterius partis, 1583.]

stringere. Verus enim Christus, quatenus homo, jam amplius sursum ac deorsum per manus sacerdotum agitari et immolari non potest. Infernum vicit, peccata nostra¹ in cruce expiavit, mortem destruxit, et jam astra tenet; quem olim videbitis venientem in nubibus cœli cum potestate magna et gloria, sempternisque pœnis vos plangetis, nisi hic penitentiam falsæ et impiæ vestræ doctrinæ egeritis. Si Deus autem pro sua inexhausta bonitate et clementia per verbum suum lites istas inter nos et vos² componi dignetur, non dubito quin oculos vestros ita sit aperturus, ut quam horribiliter et impie Dei ac hominum testimonio et scriptis abutamini³ videatis. Sed si furioso et excarescenti spiritu vestras partes citra auctoritatem verbi Dei defendere velitis, actum est omnino de vestra æterna salute: quod Dominus propter Filium suum unicum avertat.

Cogitate etiam apud vos ipsos an hoc sit piorum ministrorum ecclesiæ officium, vi, metu, et pavore corda hominum in vestras partes compellere. Profecto Christus non ignem, non gladium, non carceres, non vincula, non violentiam, non confiscationem bonorum, non reginæ majestatis terrorem, media organa constituit quibus veritas sui verbi mundo promulgaretur; sed miti ac diligenti prædicatione evangelii sui mundum ab errore et idololatria converti præcepit. Vos non Christi sed antichristi armis utimini, quibus populum invitum ad vestra scelera⁴ compellitis, et non volentem et instructum verbo Dei trahitis. Sed quam malus custos perpetuitatis sit timor, non ignoratis. Certe qui timet, nisi Dei Spiritu semper revocetur, odit. Tradite igitur saluberrima præcepta legis et evangelii populo Dei, ut pro Christi ministris per verbum Christi ab omnibus agnoscami. Ideo enim ministri ecclesiæ Christi estis constituti, ut tantum Christi doctrinam populum Dei doceretis, et non ut novam et a Christo alienam obtruderetis. Quæ jam vos in ecclesia agitis, si coram æquo judice amicam ac christianam disputationem non recusaveritis, ex verbo Dei ostendemus vel a lege Mosaica mutuata, vel per antichristum et pseudo-ministros in ecclesiam fuisse introducta, ut hoc brevi tractatu excelsæ parlamenti curiæ destinato⁵ facile constabit.

Scio inter vos esse tam turgido et invido⁶ spiritu præditos,

[¹ Vestræ, 1583.]

[² Et vos, omitted in 1583.]

[³ Abuti, 1583.]

[⁴ Sacra, 1583.]

[⁵ Destinato, omitted in 1583.]

[⁶ Iniquo, 1583.]

qui putant nos tantum inanis gloriæ, superbæ, arrogantæ, et famæ nostræ fumo duci, et ideo velle potius semper male currere quam admonitos de errore bene recurrere. Sed hoc Deus novit, quod tantum illius gloriam nostramque salutem in Christo quæramus⁷, dicant adversarii quicquid⁸ velint. Meminerint autem nostri adversarii et cogitent, quanquam apud illos nec pro doctis nec piis hominibus habemur⁹ (et haud dubie nos ipsos omnis impietatis et peccati apud Deum quotidie accusamus), tamen homines sumus ratione præditi. Et quis, nisi insanus, jactura et amissione omnium bonorum suorum, uxoris, liberorum, libertatis, et vitæ redimeret famæ aut inanis gloriæ titulum? Profecto tanti pœnitere (ut dicitur) non emeremus. Igitur illius verbi veritatem nostris bonis omnibus ac vitæ ipsi præferimus: et si centies (Deo nos adjuvante) moriendum nobis fuerit, ad idololatriam et impium cultum Dei, quæ Dei misericordia hactenus reliquimus, non revertemur. Domini sumus, sive vivimus sive morimur: ejus igitur voluntas in vobis et in nobis cum misericordia fiat. Amen.

*Vestræ salutis in Christo studiosissimus Joannes
Hoperus, nuper Vigorniensis et Glocestrensis epis-
copus*¹⁰.

[⁷ Quærimus, 1583.]

[⁸ Quid, 1583.]

[⁹ Habeamur, 1583.]

[¹⁰ This designation omitted in 1583.]

APPELLATIO AD PARLAMENTUM.

Joannis Hoperi

appellatio ad Parlamentum : ex carcere.

Anno 1554. Mens. August. 27.

QUANQUAM, viri illustrissimi, cœlestis Pater sæpius suam voluntatem patefecit absque studio, auctoritate, et consensu magistratus, nihilominus aliquando contingit, ut hoc fiat magistratus auxilio, industria, et auctoritate, ut veritas divini verbi gloriosius ac celerius inter populum propagetur: quemadmodum legimus factum sub Josia, rege Judæorum, qui sua ipsius industria et opere suo populo Dei verbum (uti ipse accepit ex libro Deut.) diligenter proposuit ac promulgavit. Et ubi verbum Dei malorum superstitione vel impietate improborum impeditur, vel qui illud promotum esse cupiant opprimuntur et affliguntur, ad supremam auctoritatem et magistratum appellari solet: ut Paulus ad Cæsarem et illius tribunal appellavit, ut illic potius apud divini verbi penitus ignaros causam suam ageret, humanitate et æquitate ethnicorum confisus, quam apud suos; qui tamen alioqui omnem eruditionem et cognitionem verbi Dei jactitabant, cum revera nihil illis superstitiosius aut magis tyrannicum usquam esset expertus. Qua quidem ad Cæsaris tribunal appellatione non solum ad aliquot annos vitæ suæ consuluit, verum etiam doctrinam Christi, quam religiose ac diligenter promotam esse cupiebat in universum orbem, commodius et ocius propagavit, non solum viva voce, dum per duos annos integros libero servaretur in carcere, verum etiam per epistolas multas ac præclarissimas, quas in carcere et vinculis scripsit, quæ ad hunc usque diem ad nostram eruditionem et consolationem Dei bonitate et singulari providentia conservantur.

[2 Kings
xxiii.]

Acts xxiv.
xxv.

[Acts xxviii.]

Quare cum per magistratus imperium et auctoritatem sæpe divina doctrina et quicquid est orthodoxum ocuis et latius spargatur, et pii concionatores verbi Dei a tyrannide et malitia impiorum melius muniantur, hoc nomine ego hunc sanctum ac venerandum conventum parlamenti appello, ut publice, præsentibus piis fratribus qui carcerum et vinculorum molestias sustinent, coram vestra claritate, honore, et prudentia quæstionum contentio, quæ inter nos et neotericos agitur, juxta verbi Dei veritatem ac sanctorum patrum testimonia componatur: quo tandem nos ipsos apud vestrum tribunal æquissimum ab hæretici dogmatis infamia, quam injustissime nostri Christique adversarii nobis impingunt, liberemus: quod scilicet veram panis et vini substantiam in sacra cœna Domini cum aper tissimo verbo Dei ac omnium veterum patrum testimoniis semper retinemus; deinde, quod corporalem Christi præsentiam a signis cœnæ Domini auferimus, et tantum spirituales et sacramentalem præsentiam in vere ac rite signis utentibus constituimus, quam fide demum qui signis recte utuntur percipiunt; ceterum illius corporis corporalem præsentiam juxta sacras scripturas cœlo tantum tribuimus: postremo, quod nullum sacrificium propitiatorium, quo placetur ira Dei erga peccatores, et cujus pretio ac dignitate recipiamur in gratiam et favorem Dei, agnoscimus, præter unicam mortem Christi in cruce semel peractam, et hoc solum per Christum ipsum ante 1500 annos.

Hanc fidem nostram, quam omnibus modis neoterici expugnare et ab omnibus ecclesiis deturbare conantur, sanctam ac salutarem esse testantur omnia sacrarum literarum volumina, patriarchæ, prophetæ, Jesus Christus Salvator mundi, evangelistæ, apostoli, veteres canones et concilia, atque omnes sancti patres prope per mille annos a Christi ascensione in cœlos. Et hoc coram vestro sacrosancto cœtu et concilio evidentissimis argumentis et rationibus nos evicturos pollicemur periculo nostri capitis; modo nobis, qui carceres et vincula diu admodum summa cum difficultate sustinuimus, tempus concedatur quo memoriæ vires, agilitas, et solertia redintegrentur, et quo sanctorum patrum libros evolvere liceat. Hoc tantum postulamus, ut coram sacro vestro cœtu una cum adversariis nostris æquis animis, positis affectibus, audiamur, et sint sacri libri judices inter nos et nostros adversarios; quibus nosmet ipsos causamque sanctissimam quam defendimus omnino submittimus. Quod si per sacrosancti senatus et excellentissimæ

curiæ parlamenti auctoritatem et gratiam quæstiones de quibus inter nos controvertitur examinari, disputari, ac finiri licuerit ex auctoritate verbi Dei et sanctorum patrum testimoniis, tunc haud dubie per Dei bonitatem vincet pars melior, et sancta catholica fides atque religio ecclesiis Christi restituetur, et neotericorum superstitio atque idololatria, quibus horribiliter et magno cum periculo æternæ iræ Dei ecclesiæ Anglicanæ jam laborant, nullo negotio deturbabuntur.

Quam gratum et acceptabile opus Deo sacer senatus præstaret, si divina ac cœlestia ecclesiis Anglicanis restitueret, et humana atque terrestria removeret, non opus est pluribus dicere. Satis est enim scire, quod ab exordio mundi qui divina restituerunt, et humana a populo (quo ad religionem) amoverunt, maximam inde a Deo laudem sint adepti; et qui vel veram religionem contempserunt, vel segniter et pigre eam provehendam curaverunt, ignominiam sibi accersiverint sempiternam. Si igitur pius senatus jam supplices nostras preces admiserit, ut coram sublimi et excelsa curia parlamenti causam nostram agamus, facillime omnes pii intelligent ea quæ jam fiunt a neotericis in ecclesiis esse mera mendacia, et antichristi Romani commenta, non solum præter verbum Dei superinducta, verum etiam ex diametro pugnancia cum verbo divino; ac pontificis omnes privatas missas defendentes transgredi mandata Dei propter traditiones hominum. Nam Christum dixisse scimus, "Accipite et manducate;" "Accipite, bibite ex hoc omnes:" Romani vero deuterotæ, spretis ac contemptis hisce Dei mandatis, incomitati, singuli seorsim ac soli, panem et vinum accipiunt. Christus autem iussit ecclesiam accipere, manducare, et bibere sacramenta corporis et sanguinis sui: hæc vero divina præcepta Romanistæ rejiciunt, et nova ac impia ab hominibus excogitata et inventa in medium protulerunt; quæ in ecclesiis Christi tyrannice et violenter mandantur ac imperantur sub pœna capitis; videlicet, ne quis ex plebe gustet ex sacro calice et vino consecrato; sed ut omnes in genua procumbant, panemque et vinum pro Deo optimo maximo adorent. Christus sacramenta eo nomine instituit, ut sui pacti ac fœderis initi per mortem suam cum humano genere essent testimonia, obsignacula, et sacra signa, quibus ex æquo omnes qui Christo nomina sua dederunt, modo vere illos pœniteret male actæ vitæ, veraque fide instructi accederent¹, et

[Matt. xxvi.
Mark xiv.]

[¹ Fors. instructi essent, accederent, &c.]

communicarent, tam minister ecclesiæ quam populus: neoterici communicationem corporis et sanguinis Christi a populo subduxerunt, quam Christus toti ecclesiæ mandavit; et in illius locum sacramentorum adorationem introduxerunt, quam Christus Jesus nunquam præcepit.

Nec vero solum hanc Christi veram cœnam ex ecclesiis Christi profugarunt, ut suas impias missas privatas statuerent; verum etiam quicquid præterea in ecclesiis factitant ex adverso cum Dei mandatis pugnat. Deus enim omnia jubet fieri in ecclesiis ad ædificationem; sive concio habeatur, sive oretur, aut sacramenta ministrentur in publico cœtu, omnia nota et cognita lingua fieri debent; ut expresse et liquido ex verbo Dei constat: isti autem neoterici contemptim, neglecto aperto mandato Dei, omnia in ecclesiis Anglorum Romana agunt lingua, quam paucissimi intelligunt. Sed prætendunt neoterici Romani inter cetera inepta et ridicula se hoc facere, quo Romanam linguam semper in ecclesiis inter doctos conservent, sacraque Biblia in nostram linguam male versa calumniantur. Sed quam puerilis (ne dicam impius) sit hic prætextus, cæci vident. Si vero oscitanter vel parum candide interpretes in vertendis Bibliis sunt suo functi munere, meminerint eos ipsos qui jam ecclesias Anglicanas verbo Dei ne Anglice audiatur spoliant majorem partem Biblicorum transtulisse: et mirum est quod jam proprios fœtus ac partus non agnoscant, sed crudeliter enecent. Si quid desiderent amplius, omni studio et opera, quæ nimis obscure, improprie, vel non sufficienter reddita animadverterint, rogamus ut corrigant et emendent: interim permittant populo hujus regni, juxta mandatum Dei, ut omnia fiant in lingua illi cognita. Et ubi Biblia per illos clarius, elegantius, et vicinius Ebraicæ et Græcæ veritati fuerint conversa in Anglicam linguam, removeantur quæ jam in ecclesiis extant, et clariora et elegantiora in illorum loca substituantur. Sed ridiculum plane est, et quod Christiani diutius ferant indignum, ut verbum Dei apud indoctos ignota lingua tractetur; ut D. Paulus testatur: "Si quis videtur propheta aut spiritualis, agnoscat quæ scribo vobis, quod Domini sint præcepta." Et si neoterici cæcitate et insania, quod irreligiosius legunt et tractant verbum Dei, non essent cœlitus tacti, qui fieri posset ut decimum quartum caput 1 Corinth. (ubi luce ipsa clarius Paulus ostendit, mandat, ac divino jussu imperat, ut omnia publice in ecclesiis agantur, doceantur, le-

[1 Cor. xiv.]

Ignota lingua
in cultum
sacrum non
inducenda.

[1 Cor. xiv.]

gantur, orenturque cognita lingua) non intelligerent? Nisi etiam amentia et spiritus vertigine agitantur neoterici, cum missas suas celebrant, quomodo non animadverterent hæc Dei mandata, quæ quotidie legunt et recitant, "Accipite et manducate?" Quis vero nesciat verba ipsa, quæ ab illis quotidie recitantur, docere hoc esse Dei mandatum, ut sacra mysteria corporis et sanguinis Christi toto cœtui et illis qui sacris Domini adsunt proponantur, distribuantur, accipiantur, comedantur, et bibantur? O satanicam et deplorandam cæcitatē, quæ quotidie negligit, contemnit, violat, ac hostili odio persequitur eadem ipsa Dei mandata quæ quotidie in suis missis recitant et legunt! Sed tale est Dei tremendum iudicium, ut qui semel sese traditionibus humanis obstrinxerunt verbum quidem Dei legant et audiant, sed tamen non animadvertant nec intelligant. Hoc est, juxta diras illas Dei comminationes et execrationes in prophetis sanctis, oculos habere, et non videre; aures habere, et non audire. Rideant audacter neoterici nos et alios omnes qui Christum pure ac illius mysteria et sacra rite, religiose, et legitime docuimus et ministravimus juxta normam ac incommutabilem regulam verbi Dei; nos vero illorum miseriam et insaniam vehementer deplorabimus, qui, relictis Dei præceptis, siliquis humanarum traditionum (quæ cibus sunt porcorum) vesci gaudeant, quæ nec illis qui in ecclesiis ministrant, nec iis quibus ministrantur, famem peccati eximunt, neque terribas conscientias tranquilant; sed potius omnia Christi mortis merita penitus sepehant, et mentes eorum, quos Christus suo sanguine est mercatus, cæcitate, superstitione, et idololatria satanica perstringunt ac corrumpunt.

Sed ad propositum revertatur oratio. Quod isti Neoterici omnia Latine in ecclesia agi volunt, non id eo faciunt vel quod translationis vitio tam vehementer offendantur, vel quod misellus grex Christi illis adeo curæ sit; sed ut ex lingua Romana, Anglis plerumque ignota, hæc duo sacrificuli neoterici assequantur: primum, ne quod impie contra mandata divina in suis missis agunt detegatur; quod omnino fieret, si vulgari lingua omnia quæ impia sunt in missa mundo paterent: secundum, ut suam auctoritatem salvam ac incolumem semper apud indoctum vulgus, cui misere per suas missas imponunt, tueantur. Nam verbum Dei cognita lingua populo propositum illorum idololatriam proderet, et illos an-

[Isai. vi.
Jer. v.
Jezek. xii.]

Duplex
causa, cur
ignota lingua
res suas tractent
papistæ.

tichristianismi in faciem argueret. Hinc illæ reprehensiones, minæ, et condemnationes Anglicorum Bibliorum. Hoc enim sacrosancto senatui et excelsæ curiæ parlamenti sub iudicio capitis mei polliceor, me ex Ebraicis probaturum Anglicanam versionem multo esse viciniorē Ebraicæ veritati quam sit communis versio, quam neoterici jam in usu habent et D. Hieronymo falso tribuunt. Sæpius autem cum piis ac doctis fratribus antehac de recognoscendis et clarius vertendis Bibliis egi. Cuperem vero optimam et perspicuam versionem Bibliorum in ecclesiis Dei: sed ablationem et raptionem eorundem per Romanos sacrificulos ad unius dici spatium in publicis conventibus a populo Dei omnino condemnarem.

Hoperi in
recognoscen-
dis Bibliis
pium con-
siliū.

Oro igitur obnixē vos omnes, principes, duces, comites, nobiles, et totum populum vestri magni et excelsi conventus in Christo Jesu, ut verbum Dei vulgari lingua populo hujus regni restituatur, omniaque in ecclesiis Anglicanis Anglice agantur, et sacramenta Dei juxta Christi institutionem rite administrentur; denique ut omnes controversiæ in religione ad verbum Dei exigantur ac decidantur. Satis enim est christiano homini Christi lex et evangelium: tyrannicum autem et plane satanicum est ad illam religionem christianum hominem compellere, quam lex Christi et evangelium penitus ignorant. Turcæ quidem dum non recedunt a suo Alcorano, Judæi perfidi dum suum Talmud studiose observant, ab omni suspitione et infamia hæretici dogmatis fiunt immunes. Quid hoc est igitur apud Christianos, ut qui sacrorum voluminum testimoniis omnem suam religionem et fidem habent ratam et confirmatam, tam misere omni infamia hæretici dogmatis per Romanos neotericos proscindantur, et quævis calamitatum genera pati cogantur? Turcæ non plus exigunt quam ut Alcorani testimonio fides Turcarum approbetur: perfidi vero Judæi satis esse putant, si illorum religio Talmudico calculo sit rata ac confirmata; et tamen illorum libri mendaciis et blasphemis scatent: testamentum autem sanguine Christi confirmatum, cui nihil addi vel adimi per hominem debeat, nostram fidem ac religionem agnoscit, approbat, et confirmat, non implicate nec abscondite, sed clare ac lucide; et tamen quia antichristi figmenta et mendacia una cum Christi vera religione non amplectimur, pro Christianis a neotericis non agnoscimur.

Neoterici vero sibi ipsis ac aliis imponunt, cum dicunt panis et vini transubstantiationem in cœna non clare, nominatim, et

aperte exprimi in sacris literis, sed implicite et obscure contineri. Sed ubi ex verbo Dei panis et vini substantiam semper manere in cœna probavimus, tunc alias rimas labendi quæerunt, satisque impudenter affirmant veteres patres non solum transubstantiationem panis et vini, verum etiam realem et corporalem corporis et sanguinis Christi præsentiam, et item corporis Christi oblationem propitiatoriam, agnoscere in sacra cœna Domini. Injuriam plane ac vim faciunt isti neoterici sanctis patribus. Verba autem mutationis panis et vini ac præsentiae corporis Christi in cœna Domini, imo verbum sacrificandi et sacrificii, scimus frequenter esse apud patres. Sed ipsi hæc vocabula usurpant eo modo et sensu quo ecclesia Christi ab ejus ascensione usurpavit, et nos nunc usurpamus: hoc est, panem et vinum in sacra cœna mutari quidem, sed in usu, non in substantia; Christum vero corpore suo adesse, sed spiritualiter et sacramentaliter contemplatione fidei recte utentium sacra cœna Domini, quoad corporis ejus gratiam, sed non quoad corporis ejus substantiam. Cœna Domini (quod impia missa non est) etiam sacrificium Christianorum vocatur, non re ipsa, sed nominis communicatione et participatione; quia recordatio et memoria sit veri sacrificii Christi semel in cruce oblati. Qualis autem injuria et tyrannis est hæc, non permittere ut sancti patres sua ipsorum verba interpretentur! Ubi enim illi sacramentaliter et figurate loquuntur, neoterici ad nudum, simplicem, ac ipsum verborum stridorem et strepitum urgent. Certe hoc non est candide agere, verba contra mentem scribentis et suam ipsius interpretationem detorquere; sed fraudulenter et superbe dominari scriptis sanctorum patrum. Sed istorum vafras et superbas mentes Spiritus Sanctus nunquam in suum sacrarium admittet: nam humiles docet, turgidas dimittit inanes. Nos quidem, qui carceres et vincula sustinemus, hoc in nos probandum suscipiemus, adjuvante Deo, omnes veteres patres, per octingentos annos et plus a Christi in cœlos e terris ascensione, nostram fidem ac religionem agnovisse, et pro vera, sancta, et catholica docuisse, suaque morte confirmasse. Et per hanc fidem omnes qui hactenus in Christo obierunt vitam assequuti sunt æternam. Et qui hanc impiam et neotericam fidem et religionem de panis et vini transubstantiatione in Deum et hominem Jesum Christum, vel Christum per sacrificulum Deo Patri in missa impia et papistica pro remissione peccatorum

Verba patrum non recto sensu accepta.

Mutatio rerum sacramentalium in usu fit, non substantia.

Præsens in cœna Christus, quoad corporis ejus gratiam, non substantiam.

Cœna sacrificium dicitur non re ipsa, sed nominis communicatione.

offerri, sunt professi, nisi pœnitentiam tam horrendæ idololatricæ in hac vita egerunt, quantum humano permittitur (ex verbo Dei) iudicio, recta ac trita via ad inferos et sempiternas misérias migraverunt. Nam missa, quæ hodie ubique sub papæ tyrannide in ecclesiis celebratur, non solum profanationem sacræ Domini cœnæ et conculcationem passionis Jesu Christi, verum etiam idolum habet impium ac satanicum. Panis enim et vinum exhibentur in missa, ut pro Deo vivo et vero adorentur ac colantur; quod ubique in sacris literis sub pœna æterni supplicii prohibetur. Quare nullo modo permittendum est nec tolerabile in ecclesia Christi: uti plurimis eisdemque verissimis argumentis in hoc tractatu, vestræ prudentiæ ac sanctitati destinato, ostendi. Illum ne respuatis, neque aversemini, priusquam ex lectione quid contineat intelligatis, valde precor pro vestra erga Dei gloriam reverentia et honore, proque vestro amore ac studio et desiderio, quibus erga regnum Angliæ estis affecti, proque illius etiam incolumitate, protectione, ac defensione contra Romanum antichristum, qui omnibus regnis, regibus, principibus ac populis suæ impietatis et superstitionis tenebras summa ope offundere nititur, ut suam tyrannidem in corpora, fortunas, et animas omnium exerceat, contra omnia jura cum divina tum humana. Nam hoc idolum (nempe recens ille Deus, quem ex pane et vino neoterici factum esse fingunt) ecclesiis Christi per papæ tyrannidem primo obtrudebatur; et ejusdem tyranni ope et industria verus cœnæ Domini usus ab ecclesiis Christi exturbabatur, dum meras nugas suas et vanissima somnia omnibus amplectenda proponeret. Ubi enim Deus per verbum suum mandat, ut omnia in ecclesiis agantur lingua vulgari ad ædificationem (ut antea dixi), quibus totus cœtus Deum Conditorem, Redemptorem, ac Confirmatorem unicum agnoscat, hic certe papæ tyrannis prohibet, et omnia fieri ignota lingua in ecclesiis jubet, etiam sub pœna ferri, flammæ, carceris, mortisque animæ et corporis. Christi verbum, omnes sancti patres, sacrique canones privatas missas damnant, et non solum usum sacræ Domini cœnæ omnibus, cum ministris tum populo, in ecclesiis permittunt ac mandant, verum etiam quo ordine sacra cœna sumi debeat ostendunt: uti canones Niceni concilii¹

[¹ Λαμβανέτωσαν δὲ κατὰ τὰξιν τὴν εὐχαριστίαν μετὰ τοὺς πρεσβυτέρους, ἢ τοῦ ἐπισκόπου διδόντος αὐτοῖς ἢ τοῦ πρεσβυτέρου.—Conc. Nic. can. xviii. See Concil. General. et Provinc. Binii. Lutet. Paris. 1636. p. 345.]

præcipiunt; ut scilicet primum sacerdotes, deinde diaconi, postea universus cœtus sacræ Domini cœnæ communicent. Hic autem impius Romanus pontifex, primogenitus antichristi, flammis, ferro, et igne Christi cœnæ sacrum usum ab ecclesiis deturbavit, et privatas missas ejus in locum substituit. Christi verbum præcipit ut ejus mors meritaque per prædicationem sui verbi universo populo declarentur: papæ vero tyrannis hoc fieri jubet per hydromantiam, panis adjurationem, cinerum, frondium, cereolorumque incantationem. Et ut uno verbo omnia absolvam, in omnibus fere quæ jam in ecclesiis Anglicanis aguntur papistæ isti transgrediuntur mandata divina propter humanas traditiones. Ad legem enim Dei appello, quam hac in causa judicem constituo.

Si autem vestra industria et auctoritate in hoc sacro et celebri conventu divinæ voluntati morem gerere velitis, humana et impia ab ecclesiis vos amovere oportet, et divina ac sancta denuo restituere. Sin vero id facere recusaveritis, neglecti vestri officii pœnas tandem gravissimas luetis, et populi perditionem ex impiis dogmatibus prognatam de manibus vestris Deus requiret. Non satis est, nec sacrum et excelsum senatum parlamenti apud Deum excusabit, quod isti Cybeles et Corybantes, Romani sacrificuli, dicunt se certo scire ea quæ jam in ecclesiis fiunt esse sancta et divina. Nam ea tantum sunt sacrosancta, quæ Dei verbum pro sacrosanctis agnoscit; et reliqua omnia, etsi hominibus excelsa videantur, abominanda sunt coram Deo, et tandem eradicabuntur, tanquam plantæ quas Pater cœlestis nunquam plantavit. Tunc vero quisquis illas plantavit, nisi tempestive pœnitentiam egerit, æternis suppliciis afficietur. Et non solum hujusmodi pœnis affligentur idololatriæ et impietatis auctores, verum etiam omnes quotquot illorum idololatriæ et impietatis sunt participes, nisi pœnitentiam egerint: ut Christus ait, "Si cæcus cæco ducatum præstet, ambo in foveam cadunt."

[Matt. xv.]

Cum igitur, viri clarissimi, tota sacrarum literarum series moneat ad beatam vitam assequendam in primis pertinere, ut eorum consilia et doctrinas fugiamus qui nos a recto et vero Dei cultu conantur abducere; restituite, restituite, inquam, denuo ecclesiis Christi suos oculos et lumina, quibus omnium hominum doctrinas, religiones, et cultus probare possint an sint ex Deo. Oculi vero et lumina Christianorum sunt verbum Dei, uti optime nostis. Si eo in vulgari lingua populus de-

stituatur, et Latine omnia inter Anglos indoctos agantur, non est mirum si Anglia facile in omnes antichristi abominationes et mendacia impingat. Sanctius igitur erit (dicant neoterici quod velint), si ea tantum legantur, doceantur, orentur, ac ministrentur in ecclesiis Christi, quæ Christus legi, doceri, orari, et ministrari præcepit. Nam huic Deus Pater gratiam [Joh. iii.] non dedit ad mensuram, nec illius mandata a quoquam violari debent. Cum ergo a Dei voluntate ac illius mandatis tota nostra pendeat fides et religio, hac sola contenti simus; et per hanc in Christo Jesu, quo solo nostra nititur fides, non solum mendacia, calumnias, et dira hostium nostrorum verba facile devorabimus; verum etiam quæcunque tormentorum aut mortis genera, permittente Deo, in nos neoterici exercebunt, fortiter contemnemus, et gloriose pro Christo moriemur, ipso nos adjuvante. Satis etiam est, quod hactenus (testimonium perhibentibus conscientiis nostris in Christo Jesu) spe quæstus aut gloriæ non venimus ad sacram evangelii functionem et prædicationem; sed ut obedientia nostra Dei vocationi ac sanctissimi regis nostri Eduardi sexti voluntati et imperio morem gereremus.

Nec in hoc, quod impietati et falso cultui neotericorum non consentimus, divina aut humana jura offendimus. Tantum peccamus (si saltem contra antichristum verbum Dei obtendere pro animarum nostrarum salute sit peccare) in impias et tyrannicas leges Romani pontificis, cujus fictæ et ementitæ auctoritati omnes nos Angli jurejurando religiosissimo resistere obstringimur. Reginæ majestati interim nec verbis nec factis, imo ne cogitatione quidem, volente Deo, resistemus. Proceres vero omnesque status hujus regni Angliæ a Deo ordinati nostram fidem in Christo habent obstrictam; quam inviolatam illis semper servabimus. Sed si (quod Deus avertat) ad peregrinos ac impios cultus, quales sunt divorum invocationes, panis et vini adorations, ementiti sacrificii propitiatorii in missis fabulæ et figmenta, peccatorum expiationes per hydromantiam, panis, frondium, luminum, et hujusmodi incantationes, nos adigent, nostrum est Deo magis tamen obedire quam hominibus; et omnia hujusmodi decreta, si quæ prodierint, fortiter et religiose contemnere verbo atque mandato divino tenemur.

Atque injurias quidem per alios nobis inflictas patienter ferre studebimus; aliis vero ulla molestias exhibere cavebi-

mus. Deus est; Deus faciat quod bonum videatur in oculis illius: ipsius est ultio; ipse rependet. Nos vero, quibuscunque injuriis, miseriis, carceribus, vinculis, et calamitatibus affecti fuerimus per adversarios, rogabimus tamen Patrem nostrum cœlestem in Christo Jesu, ne illis peccata sua imputet, sed ad sanctiorem vitam reducat. Regincam etiam majestatem principesque ac omnes hujus regni Angliæ status officiose, ut debemus, assiduis precibus Deo in Christo Jesu commendabimus, ut hic pie ac sancte singuli suis fungantur officiis, et post peractam miseram istam vitam una omnes beata æternaque vita fruamur: Amen. E carcere, 27 Augusti, 1554.

*Vestræ excellentiæ et dignitati addictissimus Joannes
Hoperus, nuper Vigorniensis et Glocestrensis epis-
copus, non solum natura, verum etiam legibus ac
voluntate germanus Anglus.*

HYPERASPISMUS

DE VERA DOCTRINA ET USU

CŒNÆ DOMINI.

Joannis Hoperi

de sacratissimæ cœnæ Domini vera doctrina et legitimo usu
contra Neotericos ad excelsam parlamenti curiam An-
glicanam illustre cum primis ac divinum monumen-
tum, e carcere conscriptum.

Præfatio.

NE cuiquam vestrum, fratres, mirum sit rogo, quod scriptis in causa eucharistiæ rationem fidei meæ notam esse cupio; quodque publice in schola eandem testari recuso. Non ideo facio quo justissimæ ac sanctissimæ causæ meæ diffidam, nec quo adversariorum argumenta metuum; sed constant aliæ multæ rationes, maxime justæ et piæ, quæ ut hoc faciam impellunt ac permovent: primum, ut fides quam in hac causa habeo inviolatam ac integram, sacrarum literarum auctoritate et sanctorum patrum testimonio comprobata, ad vos pure et integre absque omni furo, nævo, et papistarum fermento perveniat; quod quomodo ex publica disputatione fieri possit, non satis video: deinde, quod hi qui publicæ disputationi præsent, et censores ad hanc controversiam finiendam sunt designati, nostri ac causæ nostræ hostes sunt et agnoscuntur infensissimi: ad hæc causæ eucharistiæ, quam nos defendendam suscepimus, ac etiam nobis ipsis, jam antehac præjudicarunt. Quis igitur dubitet quin omnia nobiscum acturi sint præjudicatione, malis artibus, et imposturis, quicquid de libera disputatione prætendant ac in vulgus spargant? Nam si liberam disputationem optarent, vel saltem cogitarent, causam nostram ante disputationem minime condemnassent; nec nos, qui damnatæ causæ merito patrocinamur, pro hæreticis ab illis haberemur, in vincula non conjiceremur, nec confiscationem omnium bonorum nostrorum pateremur.

Cum ergo causæ nostræ videamus præjudicari, et nos ipsi, qui causæ adsumus, carceris squalorem et molestiam diu et difficulter, non citra valetudinis et vitæ periculum, sustineamus; quomodo nobis in mentem venire poterit ut putemus in publica disputatione Dei gloriam et veritatis causam, de qua inter nos controvertitur, investigandam ac inquirendam

esse? Nam si nostra causa, quæ vera est, imo quæ verissima, prævaleret, cogerentur adversarii errorem suum agnoscere, et leges ac acta, quæ legitimum cenæ Domini usum de ecclesia Christi deturbarunt, revocare atque rescindere: præterea, qui jam in carcere detinentur, et qui ob impia sacra exulant, isti a carcere, illi vero ab exilio, revocarentur. Sed quam difficile sit ut hujusmodi leges aboleantur, pervicaces resipiscant, captivi in libertatem vindicentur, et exules in patriam tuto redeant, &c. ubi omnis potestas penes talem episcopum sit qui veritatem verbi Dei pejus cane et angue oderit, non est difficile cuivis judicare.

Nec me fugit etiam quam inhumaniter (ne quid dicam acerbius) scurriliterque actum sit cum doctissimis et pientissimis patribus¹, D. Cranmero, nuper archiepiscopo Cantuariensi, D. Ridleo, nuper episcopo Londinensi, et D. Hugonio Latimero, olim episcopo Vigornienti; qui nullo non ignominiarum genere in schola sunt aspersi: quibus non dabatur facultas, ut quæ habebant dicenda dicerent; et quæ dicebant, quamvis gravissima et verissima, partim clamoribus deturbabantur, partim cachinnis eludebantur: et, quod deterius est, quæ a notariis in schola excipiebantur per præsides scholæ et disputationis censores in publicum prodibant aut mutilata ac truncata, aut corrupta, non solum in contumeliam et derogationem doctrinæ et eruditionis piorum virorum, verum etiam in odium causæ quam ipsi doctissime defenderant. Talis est enim adversariorum mens et animus, ut quæ ab ipsis prolata sunt melius et castius prodire in publicum studeant quam ab illis dicebantur, quæ vero a piis sunt dicta vitiata in lucem dentur: ut, sive vincant sive vincantur, semper vincere videantur; et nos, qui meliorem partem defendimus, victi, etsi vincamus, proclamemur. Nostrum igitur est, ne causæ nostræ dignitas male audiat, et nostra fides hac in parte papistarum fermento et sordibus coinquinetur, quid sentiamus nostris literis et laboribus propriis omnibus testatum relinquere.

Res controversa inter nos catholicos et Neotericos Romanos de eucharistia tribus constat capitibus.

1. Neoterici in cœna Domini panis et vini interitum vel conversionem in corporis Christi substantiam constituunt:

[¹ See Foxe, Acts and Mon. Book x. p. 1428. Also Burnet's Hist. of Reform. Vol. II. B. ii. p. 280. Ed. 1683.]

catholici panis et vini substantiam in cœna Domini non minus post verborum prolationem et sanctificationem quam antea manere confitentur.

2. Neoterici corporalem corporis Christi et sanguinis præsentiam in cœna Domini post verborum prolationem adesse affirmant: catholici tantum sacramentalem et spirituales corporis Christi et sanguinis præsentiam in cœna Domini esse volunt; et corporalem Christi præsentiam tantum cœlo tribuunt, sedentem ad dextram Dei Patris, unde illum expectant iudicaturum vivos et mortuos.

3. Neoterici non tantum corporis et sanguinis Christi corporalem præsentiam in cœna collocant, sed etiam ipsum Christum Patri cœlesti in missa per manus sacrificuli offerri pro peccatis docent: catholici nullum præter mortem Christi esse sacrificium pro peccatis credunt et profitentur.

CAPUT I.

Contra transubstantiationem.

Rationes quibus catholici innituntur.

Christus, cum sacramentum et recordationem corporis et sanguinis sui institueret, panem accepit, et gratiis actis fregit, et assidentibus discipulis porrexit, dicens: "Accipite et manducate; hoc est corpus meum, quod pro vobis datur: hoc facite in mei recordationem." Ex quibus verbis Christi panis substantiam post verba sanctificationis semper manere luculenter constat. Nam panis substantiam quam in manus accepit fregit: quam fregit discipulis porrexit: quam porrexit corpus suum crucifigendum appellavit; nec panis substantiam ablatam ullo verbo significavit.

Hujus primæ assertionis prima probatio.

Cum de ipsa panis substantia ante verba sanctificationis in cœna Domini nulla sit controversia, hoc tanquam ab utraque parte concessum prætereo. Christum panis substantiam in sacra cœnæ actione discipulis distribuisse ex panis nomine, quem porrigebat, discimus: ubi, sepositis aliis creaturis, panem in sacramentum et recordationem corporis sui immolandi consecravit, et nomine corporis sui panem sanctificatum honoravit, dicendo, "Hoc est corpus meum." Quodque panis substantiam

[Matt. xxvi.
Mark xiv.
Luke xxii.
1 Cor. xi.]

Christus
panem con-
secratum
in sacramen-
tum corporis
sui corpus
suum dixit.

in sacra cœnæ actione nomine corporis sui honoravit, et panis substantiam non abstulit, verba ipsa a Christo prolata clare testantur: "Hoc est (inquit) corpus meum." Non dixit, Hujus panis substantiam destruo, in ejus locum corporis mei veram substantiam substituo: nec hoc dixit, Hujus panis substantiam (quem vobis manducandum exhibeo) in veram corporis mei substantiam converto, et sic sub panis involuero et forma, vera panis substantia ablata, corpus meum vobis manducandum do: sed de pane ipso quem fregit et porrigebat, absque omni fuco et transubstantiati panis suspicione, clare, aperte, panem ipsum corpus suum appellavit, dicendo, "Hoc est corpus meum."

Hujus assertionis firmissima probatio.

Divus Paulus panis substantiam in ipsa sacra cœnæ Domini actione manere clarissimis testatur verbis: "Panis (inquit) [1 Cor. x.] quem frangimus, nonne communio corporis Christi est?" Non dixit, Accidens, seu forma panis, quam frangimus, communio corporis Christi est: nec hoc dixit, Corpus Christi latet sub forma panis quam frangimus: sed simplicissime et apertissime dixit, "Panis quem frangimus communio corporis Christi est." Unde constat post verba sanctificationis in ipsa actione et distributione corporis Christi panem semper manere, panem frangi, panem distribui, panem a sacro cœtu accipi, panem edi, panemque sanctificatum corporis Christi esse communionem.

Panis sanctificatus est cœto corpori Christi.

Hujus assertionis variæ constant apud Paulum validissimæ confirmationes.

Prima: panem fractum communionem corporis Christi appellat; ergo de pane post verba consecrationis vel sanctificationis loquitur. Nam panis ante sanctificationem communis panis est, et non sacramentum, nec communio corporis Christi. Concluditur divi Pauli auctoritate post verba consecrationis in cœna Domini panem remanere, et in ipsa actione sacramenti panem porrigi: ut Paulus inquit, "Panis quem frangimus, nonne communicatio corporis Christi est?" Paulus expresse panem appellat id quod frangitur: igitur panis a consecratione manet. Neque enim Paulus tam incircumspecte loquutus fuisset appellando panem quod jam corpus Christi esset: neque accidentia panis frangi quisquam sanæ mentis dixerit.

Prima confirmatio.

Secunda
confirmatio.
[1 Cor. x.]

Secunda confirmatio: "Unus panis, unum corpus multi sumus, quia de uno pane participamus." Ille Spiritus Sanctus, verus verborum Christi interpres, per divum Paulum eucharistiam corporis Christi panem vocat, "de quo (inquit) participamus." Concludimus ergo cum Spiritu Sancto panis substantiam non tolli nec mutari, quoad ejus substantiam, sed perpetuo manere in sacra cœna Domini: et qui panis substantiam in eucharistia vel destrui vel mutari (quod ad substantiam attinet) docent, non solum scripturis divinis adversantur, sed etiam Spiritum Sanctum mendacii arguunt, qui panem frangi post verba sanctificationis verbis clarissimis testatur. Accedunt et aliæ hujus assertionis ex eodem apostolo confirmationes.

3 Confir-
matio.

"Quotiescunque enim comederitis panem hunc, et de poculo biberitis, mortem Domini annuntiabitis donec venerit."

4 Confir-
matio.

"Quisquis ederit panem hunc, aut biberit de poculo Domini indigne, reus erit corporis et sanguinis Domini."

5 Confir-
matio.

"Probet autem seipsum homo, et sic de pane illo edat, et de poculo illo bibat."

Ex istis locis Pauli agnoscere docemur verum panem ac verum vinum in sanctissima Domini cœna manere, et nihilominus et corpus et sanguinem Domini appellari.

*Epilogus hujus nostræ assertionis per Jesum Christum
Salvatorem nostrum.*

Verba Christi
perpensa.
[Matt. xxvi.
Mark xiv.
Luke xxii.]

"Non bibam posthac de hoc vitis fructu," sunt verba Christi post verba sanctificationis in cœna Domini, post distributionem sanctificati calicis, et post susceptionem sanctificati calicis. Quibus verbis declarat se de vera et germana vini natura fuisse loquutum, et non de externa forma vel accidentibus vini, sublata vel mutata vera vini aut fructus vitis substantia, ut neoterici dicunt. Fulcitur ergo et munitur nostra fides, quæ panis et vini substantiam in eucharistia asserit, verbis Christi evangelistarumque et apostolorum scriptis. Quare a Christo et ejus discipulis hæreseos non damnamur, nec ab illorum ecclesia et schola ut hæretici expellimur, quicquid neoterici in nos tanquam in hostes Christi detonent. Satis ergo esse putamus nostram fidem Deo approbari, apostolorum Christi calculo, et per ipsius verbi certitudinem.

Confirmatio nostræ assertionis ex appellationibus et nominibus sacramentorum vel signorum sacramentalium.

Sacramenta apud veteres ista sortiuntur nomina.

Apud Augustinum, De catechizandis rudibus¹, sacramentum August. signaculum appellatur. Contra Adimantum², in Psalm. iii³, De Civitate Dei, lib. x. cap. 5⁴, contra Maximin. lib. iii. cap. 22⁵, sacramentum signum vocat.

Hieronymus, lib. iv. in Matth. cap. xxvi⁶, sacramentum Hieron. repræsentationem nominat.

Tertullianus, lib. iv. contra Marcionem⁷, et Bertramus⁸ Tertull. Bertra. sacramentum figuram vocant. Ambrosius⁹ et Chrysostomus¹⁰ Ambros. Chrysost.

[¹ De sacramento sane quod accepit, cum ei bene commendatum fuerit, signacula quidem rerum divinarum esse visibilia.—August. De Catechiz. Rud. cap. xxvi. Op. Tom. iv. col. 923. B. Basil. 1569.]

[² Non enim Dominus dubitavit dicere, Hoc est corpus meum, cum signum daret corporis sui.—Contra Adimant. cap. xii. Op. Tom. vi. col. 187. c.]

[³ Cum adhibuit ad convivium, in quo corporis et sanguinis sui figuram discipulis commendavit et tradidit.—In Psalm. iii. Op. Tom. viii. col. 16. B.]

[⁴ Sacrificium ergo visibile invisibilis sacrificii sacramentum, id est, sacrum signum est.—De Civit. Dei. Lib. x. cap. v. p. 109. c. Paris. 1586.]

[⁵ Hæc enim sacramenta sunt, in quibus non quid sint, sed quid ostendant, semper attenditur: quoniam signa sunt rerum, aliud existentia, et aliud significantia.—Contra Maximin. Lib. iii. cap. xxii. Op. Tom. vi. col. 754. D. 755. A. Basil. 1569.]

[⁶ Ut... ipse quoque veritatem sui corporis et sanguinis repræsentaret.—Hier. in Matt. xxvi. Op. Tom. ix. fol. 36. a. Paris. 1534.]

[⁷ Acceptum panem et distributum discipulis corpus illum suum fecit, 'hoc est corpus meum' dicendo, id est, figura corporis mei.—Tertull. adv. Marcion. Lib. iv. Op. p. 571. A. Lutet. 1641.]

[⁸ Si enim nulla sub figura mysterium illud peragitur, jam mysterium non recte vocitatur. p. 4.—Cernimus quod doctor iste mysteria corporis et sanguinis Christi sub figura dicit a fidelibus celebrari. p. 18.—Bartram. Lib. de Corp. et Sang. Dom. Oxon. 1838.]

[⁹ Post consecrationem corpus Christi significatur.—Ambros. De Initiand. cap. ix. Op. Tom. iv. col. 351. e. Paris. 1603.]

[¹⁰ Quidnam significat panis? Corpus Christi.—Chrysost. 1 Cor. x. Hom. xxiv. Tom. x. p. 213. Ed. Benedict. In the Basle edition 1547, however, the version is, "Quidnam est panis?" p. 510. D. In the Greek, τί γάρ ἐστιν ὁ ἄρτος; σῶμα Χριστοῦ. Tom. iii. p. 397. l. 22. Eton. 1613. There seems no ground for the reference to 1 Cor. xi.]

sacramentum significationem appellant, De his qui initiuntur sacris, lib. iv cap 5. et in 1 Cor. xi. 1 Corinth. x.

Basilius.

Basilius¹ in sua Liturgia sacramenta ἀντίτυπα vocat.

Ex istis nominibus et appellationibus discimus sacramenta omnia non esse rem ipsam, quarum sunt sacramenta; sed earum rerum obsignacula, signa, repræsentationes, figuras, significationes, et ἀντίτυπα. Discimus præterea, quod sacramenta retinent semper earum rerum terrenarum substantiam ex quibus conficiuntur: ut baptismus semper retinet aquæ substantiam eam quam prius habuit: atque ut olim sacramenta veteris legis earum rerum substantiam retinebant ex quibus conficiebantur; ut pascha agni immolati substantiam non amisit; circumcisio cultri et carnis in qua facta fuit circumcisio substantiam retinebat; ita et eucharistia panis et vini substantiam non perdit. Commentum igitur humanum est, quod asserit tantam a Deo inditam verbis virtutem, ut prolata et recitata super signa ipsam signorum substantiam vel destruant, vel in rerum signatarum substantiam immutent. Nam verba, quatenus a ministris ecclesiæ sunt prolata, panis et vini substantiam sanctificandi virtutem non habent; multo minus destruendi vel immutandi substantiam vim habent: quia sacramenta non prolatione verborum Dei per ministrum, sed verbo ac mandato Dei, voluntate et institutione Christi sanctificantur; et in ipsis verbis nulla inest vis effectrix sanctificandi. Sanctificantur enim creaturæ per verba, mandata, et institutionem Domini, ubi hæc omnia cum verborum prolatione in sacramentorum sanctificatione et usu una concurrunt. Quod si millesies pronunciarentur aut sonarentur hæc verba, "Hoc est corpus meum," non observatis Christi Domini institutione et mandato de distributione panis ad ceteros qui una cum ministro communicent, nihil efficiunt illa verba. Ideo in missa, ubi verba Christi præter et contra mandatum Dei (non observata legitima Christi cœnæ institutione) proferuntur, nihil efficiunt: nec panis nec vinum in missa pro sacramentis corporis et sanguinis Christi agnosci debent. Verba Christi ad sanctificationem creaturarum valent, et sacramenta constituunt, ubi ipsa cum

Quomodo
sanctificantur
sacramenta.

Panis et
vinum in
missa non
sunt sacra-
menta cor-
poris et
sanguinis
Christi.

[¹ Προθέντες τὰ ἀντίτυπα τοῦ ἁγίου σώματος καὶ αἵματος τοῦ Χριστοῦ.—Basil. in Liturg. Biblioth. Pat. Græco-Latin. Tom. II. p. 51. E. Paris. 1624. The same word is used by Theodoret. Dial. II. Εἰ τοίνυν τοῦ ζῶτος σώματος ἀντίτυπά ἐστι τὰ θεία μυστήρια.—Op. Tom. IV. p. 125. Halæ, 1772.]

Dei mandato, Dei voluntate, ac Christi institutione concurrunt : tunc verba sanctificandi vim et virtutem habent, non a seipsis, nec ab illo qui ea pronunciat, sed a Deo, qui ad sacramentorum sanctificationem hujusmodi verba proferri jusserat, ut non solum creaturæ sanctificarentur, sed distribuerentur, et sumerentur a fidelibus juxta Christi institutionem, quo per verba et sacramenta mysterium mortis ac redemptionis Christi vere intelligerent : cui si ex animo crederent, ab omni peccatorum labe purificarentur. Sed isti neoterici parum recte de verbo Domini judicant. Ubi enim Christus de verbo prædicato et credito loquitur, illi de verbo pronunciato aut recitato intelligunt, quasi sic vim et virtutem habeat a Domino sanctificandi ; quod est absurdissimum, ut Augustinus pulcherrime testatur : “Unde ista (inquit) virtus aquæ, ut corpus tangat et cor abluat, nisi faciente verbo ? non quia dicitur, sed quia creditur. Nam et in ipso verbo aliud est sonus transiens, aliud virtus manens, etc.².” “Ideo (inquit) verbum fidei est quod prædicamus, et verbo fidei consecratur baptismus³.” Et ut Chrysostomus ait, “Virtus evangelii non est in figuris literarum, sed in intellectu sensuum⁴.” Appositissime igitur patres, ut huic errori transubstantiationis occurrerent, sacramenta signacula, signa, figuras, repræsentationes, et id genus alia vocant : ut cum illis rerum terrestrium involucris mentes rite utentium ad res ipsas cœlestes et significatas eveherent, rerum terrenarum substantiam in sacramentis non tollentes nec mutant, sed illarum substantiam rerum cœlestium signa et oblationes esse affirmantes. Et sacramenta, quamvis res cœlestes oblationes, nec in ipsas vel in ipsum Christum migrare unquam docebant.

Error papistarum in verbo.

August. Tract. in Joan. 30.

Chrysost. in Matth. cap. xxiii. Verbo fidei consecratur sacramenta.

Confirmatio nostræ assertionis ex natura et conditione sanctificationis creaturarum panis et vini in cœna Domini per Spiritum Sanctum.

Verba quibus utitur Spiritus Sanctus, et quibus Dei sacramenta fiunt, adhibent atque asciscunt res terrestres panem

Spiritus Sanctus et verbum consecrant res terrestres in sacramentum.

[² August. In Evang. Joan. Tract. LXXX. Op. Tom. ix. col. 445. A. Basil. 1569.]

[³ Hoc est verbum fidei, quod prædicamus ; quo sine dubio ut mundare possit consecratur et baptismus.—Ibid. B.]

[⁴ Deinde ubi est virtus evangelii ? in figuris literarum, an in intellectu sensuum ?—Chrysost. Op. Vol. ii. col. 1049. D. Basil. 1547. The writings however in which this passage occurs are pronounced by Erasmus not to be the production of Chrysostom.]

et vinum in sacrum usum et finem ex mandato Dei et Christi institutione, et corporis et sanguinis Christi nomine creaturas panis et vini induunt: ut jam non sit communis panis et commune vinum; sed ut per mandata Dei et Christi institutionem sacramenta corporis et sanguinis Christi sint mysteria nostræ redemptionis in illius corpore super crucem morte sua nobis perquisitæ. Hoc est quod Paulus ad Corinthios dixit: "Poculum cui benedicimus, nonne communicatio corporis¹ Christi est?"

1 Cor. x.

Poculo benedicere quid.

Poculo benedicere est vinum virtute Spiritus Sancti et Christi institutione per verbum Dei consecrare in sacramentum sanguinis Jesu Christi: ita ut vinum ejus induat nomen ejus est sacramentum, sed non mutetur in ejus substantiam ejus est sacramentum. Vinum tanquam signum vel sacramentum sanguinis Christi vini semper retinet substantiam; et signum non induit rei signatæ naturam et substantiam, sed substantia vini eadem remanet quæ fuerat antea. Accedit autem post sanctificationem alius augustior et magnificentior usus et finis vini quam antea, citra vini substantiæ jacturam aut substantialem mutationem, quam neoterici fingunt. Nam Spiritus Sanctus, verbum Dei, et Christi institutio res terrestres consecrant ad res cœlestes testificandum, approbandum, et obsignandum: sed res terrestres, quoad illarum substantiam, nunquam in rerum cœlestium naturas aut substantiam migrant vel convertuntur; ut agnus paschalis res terrestris Spiritu Sancto et mandato divino ad testificandam, approbandam, et obsignandam gloriosam populi Dei liberationem ab Ægypto institutus erat, sed in ipsam transitus substantiam et naturam non migrabat. Sic omnia Judæorum sacrificia, cum res essent sua natura terrestres, mandato et verbo Dei ad significandam, testandam, et obsignandam expiationem peccatorum in Christo venturo instituta erant; in Christi tamen naturam et substantiam mandato et verbo Dei nunquam transierunt. Mentuntur ergo plane, et peregrinis ac ementitis laudibus verbum Dei extollunt, qui verbo Dei ultra vim sanctificandi, admonendi, et obsignandi gratiam Dei in sacramentis attribuant. Deus universa olim ex nihilo per verbum suum creavit: sed illud verbum non erat sonus transiens, sed ipsius Dei Filius ex eadem hypostasi et substantia Patris. Moyses per verbum Dei aquas Ægypti in cruorem, solis splendorem in plus quam Cimmerias tenebras permutavit, et Petrus claudum erexit in pedes; sed non per

[¹ For corporis read sanguinis.]

verbum recitatum, dictum, aut prolatum, sed potentia illius et virtute cujus munere fungebatur.

Præterea nusquam legimus in scripturis sanctis de transubstantiatione, aut conversione alicujus substantiæ in aliam substantiam, quin statim, mutata priore substantia in aliam substantiam, mutata simul fuerint prioris substantiæ forma et accidens; nec unquam manebat posterior substantia sub prioris substantiæ forma: ut Nilus in Ægypto amisit una cum priore substantia aquæ priorem aquæ formam et cetera aquæ adjacentia: costa Adami in mulierem facta et substantiam et formam costæ reliquit: sic Mosis virga versa in serpentem: et aqua in vinum conversa a Christo una cum interitu et mutatione prioris substantiæ aquæ posterioris substantiæ vini formam et adjacentia induit, ita ut admiraretur architriclinus aquam vinum factam.

Substantia
nusquam
mutatur,
quin pariter
mutentur
accidentia.

Aquæ Ægyptiorum in
sanguinem
versæ.

Opera Dei ergo et sacramenta altius consideranda veniunt ab iis, qui Deum auctorem in his quæ facta sunt agnoscere et laudare cupiunt. Sunt enim quædam opera, quæ Deus ex nihilo produxit; ut cælum et terra, atque ea quæ primordia erant et primaria seminaria eorum quæ jam extant. Illa fide intelligimus fuisse aptata per Patrem mediante Filio et Spiritu Sancto. Et quemadmodum intelligimus omnia in principio fuisse ex nihilo creata, sic illorum stupendam et admirandam creationem admiramur, quod jam sint quæ antea non erant, et quod Deus ex nihilo sua ineffabili potentia ea produxerit. Sunt quædam opera Dei quæ fide intelligimus fuisse facta, at non ex nihilo, sed ab alia priore existenti substantia; ut primam mulierem a Deo ex costa Adami factam, serpentem ex virga Mosis, sanguinem ex Ægyptiorum aquis, vinum ex aqua in nuptiis factum. Hæc fide etiam intelligimus a Deo facta, ubi prioris substantiæ naturam cognoscimus sublatam, et novam creaturam ex præexistenti materia subsistere; prioris substantiæ destructionem agnoscimus, et posterioris existentiam admiramur. Hæc etiam omnia per verbum Dei facta sunt; non per verbum prolatum, recitatum, aut literis sculptum, sed per verbum quod est Filius Dei et ipsa imago et character substantiæ Dei Patris. Alia sunt opera Dei facta per verbum, id est, Filium Dei, quæ non constant ex creatione existentis substantiæ mutatæ in aliam substantiam: sed quando quod prius suo vitio spurcum, tetrum, mortuum, et pollutum erat ope divina instauratur; ut mortuum cadaver Lazari ope divina vitæ erat restitutum; animæ etiam, quæ

Operum Dei
rerumque
productarum
varia con-
sideratio.

vitiis et peccatis jacent sepultæ, ope Spiritus Sancti in sanguine Christi purgantur. Corporis resurrectionem vel ad vitam restitutionem fide intelligimus; et quia hoc rationi et externis sensibus constat, factum admiramur. Animæ purificationem et resurrectionem a peccatis fide credimus, et gratias Deo agimus: sed quia hoc sensibus non constat factum, non admiramur. Sunt alia opera Dei, quæ per verbum, id est, Dei Filium, et verbum simul prolatum sunt facta; ubi creaturæ nec in materia nec forma mutantur, sed in alium usum et finem per Dei verbum applicantur, quem a sua natura non habuerunt. Hujusmodi opera fide per verbum intelligimus, sed non admiramur, quandoquidem istorum operum efficacia et dignitas circa animum utentis per fidem versatur; et non subest judicio rationis vel usui sensuum, quamvis aures sonitum verborum audiant, oculi elementorum fractionem et distributionem cernant, et gustus veram elementorum naturam diduciet. Ex isto ordine sunt opera Dei quæ sacramenta vocantur: ut in baptismo Spiritus Sanctus per verbum prolatum et elementarem aquam in animo per fidem operatur remissionem peccatorum, et baptizati acceptionem et confirmationem in gratiam et favorem Dei: in cœna Domini Spiritus Sanctus per verbum et externa elementa panis et vini recipientis animum per fidem corpore et sanguine Christi, vel potius omnibus meritis et bonis in morte sua nobis partis, pascit ac refovet. Sed hoc opus Dei nullas creaturas de novo producit, nec creaturas panis et vini, circa quas tanquam elementaria organa versatur, in alias mutat substantias; sed salvis et reservatis panis et vini pristinis substantiis ea in alium usum et finem destinat; ex quibus qui fide sunt participes non solum pani et vino elementari communicant, verum etiam de corpore et sanguine Christi, quorum panis et vinum per opus Dei sunt sacramenta, participant. Et quia circa elementa panis et vini nulla substantialis mutatio est facta, sed omnium sacramentorum mysteria, dignitates, et fructus circa animum fide recipientis et rite ministrantis versantur, intellectum capimus, et fruimur promissionibus Dei et sacrorum sacramentorum rebus significatis, quæ nos Christo et Christum nobis conglutinant et consociant. Ideo est quod Augustinus miracula nulla admittit in eucharistico sacramento. Ejus verba sunt hæc: "Sed quia hæc hominibus nota sunt, quia per ho-

[¹ August. De Trinit. Lib. III. cap. x. Op. Tom. III. col. 289. c. Basil. 1569.]

mines fiunt, honorem tanquam religiosa possunt habere, stuporem tanquam mira non possunt."

Abutuntur ergo populo Dei, et ejus ecclesiæ periculose imponunt, qui panis et vini substantiæ destructionem vel mutationem in cœna Domini docent per verbum Dei miraculose. Nam Augustinus constanter testatur religionem circa panem et vinum ob Christi institutionem fieri; sed miraculum aut stuporem circa eucharistiæ sacramentum fieri pernegat. Et verissimum est quod Augustinus dicit, nullum esse in cœna Domini stuporem aut miraculum. Miraculum enim est quod naturam excedit, et rationis superat judicium; ita tamen ut, quando sit factum, semper fiat et appareat in his rebus quæ sub sensuum et rationis judicium cadunt: ut miraculum formatæ mulieris ex costa Adami, aquæ Ægypti mutatio in sanguinem, virgæ in serpentem, virginis partus, et omnium creaturarum existentia et productio ex nihilo. Omnia ista præter naturam et supra rationis judicium fuerunt creata: sed postquam sunt facta, non solum sub rationis, verum etiam sensuum naturalium, judicium cadebant. Discrimen igitur servandum est inter ea opera Dei quæ fide intelligimus facta, et¹ stuporem seu admirationem, ut mira et inusitata, excitant; et ea opera Dei quæ fide intelligimus, et² nullum horrorem, admirationem, vel miraculum rationi et sensibus afferunt. Sub priore autem operum Dei genere continentur omnes creaturæ Dei ex nihilo creatæ, ut cœlum, terra, aer, mare, et quæ in principio Deus ex nullis præexistentibus materiis produxit; vel illæ creaturæ quæ ab aliis creaturis præexistentibus originem duxerunt, ut Eva ex costa Adami, serpens e virga, cruor et vinum ex aquis, et hujus generis quam plurima. Utriusque generis opera, quæ a fide perdiscentur et intelliguntur, rationi et sensibus admirationem et horrorem inducunt, vel in hoc, quod ex nihilo originem suam virtute divina traxerint, vel quod supra et præter rationis judicium ex præexistentibus materiis contra naturam originem suam habuerint. Miraculum ergo, horrorem, et admirationem rationi humanæ et corporis sensibus hæc intulerunt; fidei vero nostræ, quæ circa ea solum versatur quæ rationis nostræ excellentiam et dignitatem sensuumque nostrorum perspicuitatem transcendunt, inferre non poterunt. Ideo Paulus inquit: "Per fidem intelligimus perfecta fuisse [Heb. xi.]

Miraculum
quid.

[² The relative *quæ* is here required as the subject of the verbs *excitant* and *afferunt*.]

secula verbo Dei." Non dicit, per fidem miramur vel obstupescimus perfecta fuisse verbo Dei. Nam quemadmodum Dominus ipse ob suam immensam sapientiam nullum opus quod fit in cœlo vel in terra admiratur; sic et vera fides (quæ est illius donum in nobis) nihil in operibus Dei admiratur; sed discit, agnoscit, amplectitur, et gratias omnipotenti Creatori agit. Miraculum ergo rationi et sensibus post introductum peccatum horrorem et admirationem intulit (ubi ante peccatum Adam non obstupuit ad creaturas, sed commode singulis nomina attribuit) non Deo ipsi, vel fidei nostræ, ejus in nobis muneri. Et ubi horror vel admiratio facti rationem et sensus non movent, miraculum proprie vocari non potest. Qui igitur in cœna Domini panis et vini substantiam per miraculum transsubstantiari in substantiam corporis et sanguinis Christi affirmant, illud miraculum rationi et sensibus prodant et manifestent, et tunc miraculum omnes facile agnoscent et amplectentur: sed præexistentem panis et vini substantiam a sanctificatione semper remanere, ut antea ratio judicat, sensus arguunt atque convincunt. Nec vero sumus humano premendi testimonio, ut id asseramus in sacra Domini cœna, quod sacræ literæ et sanctorum patrum scripta condemnant. Nam hactenus perspicua evicimus demonstratione sæpissime, evincemusque posthac semper, transsubstantiationem panis et vini in cœna Domini esse contra sacras scripturas et sanctorum patrum testimonia; modo citra causæ præjudicationem et absque omni amarulentia et odio et patienter audiamur.

Sed cum de vi et potentia verbi Dei ulterius paululum progrediendum sit, necessarium fore duxi, ut illorum impudentia obstruam ora qui dicunt virtute verborum Christi panis et vini substantiam in cœna Domini vel penitus tolli, vel in ipsam corporis et sanguinis Christi substantiam transmutari. Primum, vis verbi Dei ac potentia, quatenus est ipse Dei Filius coeternus ac coequalis Patri, nihil produxit ex nihilo vel ex præexistenti materia quam nudas et simplices creaturas, quod ad illarum substantias attinet. Et hominem, quem ex limo terræ plasmavit, ad imaginem suam fecit; et illum tamen ut Deum et hominem sibi in personali conjunctione et unitate non associavit, sed ut multis præclaris plasmatoris donis imbutus creaturæ tantum servaret dignitatem, et altius non aspiraret sub periculo tremendi Dei judicii et iræ. Ecce summam vim ac virtutem verbi Dei, scilicet Patris omnipotentis, Filii, et

In cœna
transsubstanti-
ationem est
miraculum.

Vis et poten-
tia verbi
Dei.

Spiritus Sancti, creaturas tantum producentem. Unde ergo illa vis et virtus verbi a pfaffo¹ prolata, ut ex creatura panis et vini talem conficeret creaturam quæ Deo altissimo in communione, conjunctione, et unitate personali communicaret? ita ut quod heri vel nudiustertius creatura esset panis, nimirum iners et rationis expers, hodie per quinque verborum prolationem et efficaciam Deus fieret et homo unitate personali. Quis unquam talia audivit? Quis hæc vel narrando non obstupesceret? Quis credat plus posse fieri per verba Christi ab hominibus prolata quam a Christo ipso? Christus verba sanctificationis circa panem et vinum in usu cœnæ Domini efferendo panis et vini substantiam corpus et sanguinem suum appellavit: neoterici verba sanctificationis circa panem et vinum in Romana missa efferendo sub panis et vini accidentibus corpus et sanguinem Christi constituunt. Christus verba sanctificationis circa panem et vinum efferendo panis et vini substantiam in sacramentum corporis et sanguinis sui consecravat, et elementorum panis et vini substantiam non abstulit: novi Christiani verba sanctificationis circa panem et vinum efferendo panis et vini substantiam subvertunt. Christus verba sanctificationis circa panem et vinum efferendo panis et vini substantiam ita in sacramentum corporis et sanguinis sui consecravat, ut memoria essent et recordatio corporis sui immolati et sanguinis sui super crucem in remissionem peccatorum effusi: neoterici vero verba sanctificationis circa panem et vinum efferendo panis et vini substantiam ita consecrant, ut ro ipsa sint corpus et sanguis Christi, imo sacrificium pro peccatis vivorum et mortuorum.

Conferamus igitur novissima primis, Christum tonsis Romanis, Christi institutionem sacræ cœnæ incantationibus papistarum, quibus ementita sua sacra peragere se confingunt. Si id fecerimus, divinarum literarum et sanctorum patrum testimoniis facile intelligemus missam Romanam non plus commercii cum sacra Domini cœna habere quam lucem cum tenebris, Christum cum Belial, præstigiatorum incantationem cum ipsa veritatis perspicuitate et splendore. Salomon quidem dicit, "Non est [Prov. xxi.] sapientia, prudentia, et consilium adversus Dominum." Si ergo Spiritus Sancti sapientia, prudentia, et consilium prævalerent (ut

[¹ Pfaffus, German Pfaffe, Latin Papa; priest, in a contemptuous sense.]

apud omnes pios prævalere deberent), præstaret, ut Romanis sacris relictis ad veram Christi Domini cœnæ institutionem juxta verbum illius accederemus. Nam quod ipse in sacra sua cœna fecit, ut nos faceremus mandavit. Obtemperandum igitur est illius imperio; et, ut Salomon dixit, “Ne transgrediaris terminos antiquos, quos posuerunt patres tui,” Christi institutio in causa eucharistiæ nobis satis esse debet: id autem optimum et sanctissimum, imo perfectissimum, quod ipse fecit. Quis enim cum Christo vel sanctorum sanctissimus pietate et sanctitate est conferendus? Quis ei vel angelorum præstantissimus dignitate et vetustate temporum est comparandus? Quenam ecclesia, etsi illius sanguine sine macula et ruga fuerit, consilio et religione ei præferenda? Nonne omnes qui sana mente sunt præditi noverunt, quod qui Christi ac Dei religionem postponunt, hominisque sapientiam, consilium, prudentiam, terminos, limites, fines, et usus anteferunt, quique ipsissimam Christi institutionem, doctrinam, et distributionem sacratissimæ cœnæ negligunt atque contemnunt, et ad hominum commenta sese convertunt, digni sunt ut omni errore et vertigine maligni spiritus ad quasvis imposturas et deceptiones impellantur? Quis autem non videt, omnes qui ista faciunt, qualemcunque catholicæ ecclesiæ fucum prætendant, de toga ad pallium, vel ab equis ad asinos (ut aiunt) descendere? Nam missa Romana, etsi superstitiose multam religionem ostendet, indigna est ut pro mortua umbra vel nuda figura sacratissimæ Domini cœnæ habeatur. Christi vero institutio veram mortis Christi recordationem et memoriam reddit ac renovat, et ob oculos recte utentium fidelissime semper eandem proponit atque depingit. Consilium ergo et mandatum Christi in sacra cœnæ actione observemus, ne illius institutionis terminos et fines transgrediamur. Si autem id fecerimus, illius mandatorum præsidio ab omni errorum periculo incolumes servabimur, quicquid impiorum fremitus et furor contra nos Deique veritatem moliantur. Nam hoc omnibus persuasum esse cupio per Christum Jesum, postquam veritas verbi Dei et veræ Christi ecclesiæ ad modicum temporis spatium acerbissime ab hostibus evangelii necatæ fuerint, e mortuis denuo resurrecturas gloriosius, et regnaturas cum Christo in perpetuum. Meminerimus quod semen Abrahæ, quod Christus semel in utero beatæ Mariæ Virginis mystico Spiritus Sancti spiramine assumpsit, nunquam abjecit, quicquid mundus, mundique principes, sapientes, et prudentes erga illum conspirassent;

[Prov. xxii.]

Christi actio
perfectissima
nobis regula.

Missa.

sed in ipsa mortis tyrannide et imperio sibi servavit nostram naturam, quam tertio die a crudeli mortis funere vitæ restituit, et paucos post dies cælo gloriose intulit. Sic et nos, si volumus esse pii, ejus verbi sinceritatem et sacramentorum puritatem, quam ab illo suscepimus, semper retinebimus salvam et incolumem, quicquid mundus, diabolus, vel infernus ipse contra nos agitaverint.

Meminerimus præterea, quod quicquid Christus in veram corporis et sanguinis sui substantiam semel accersivit et adjunxit, vera fuit caro vel verus illius sanguis; et quia vera caro et verus sanguis, animæ conjuncta, unam personam Dei et hominis constituebant: et hanc substantiam corporis sui vel nunquam deposuit, vel ut corporis illius organici partes et substantiam deposuit; ut sacrum cruorem de cruce ex latere ejus perfosso et corpus exsanguie a recessu animæ sepulturæ reliquit. Si ergo verborum sanctificationis vi ac potentia Christus panem et vinum in sacra cœna corporis sui et sanguinis substantiam effecit, vel isti neoterici vi et virtute verborum sanctificationis in missa panis et vini substantiam in corporis et sanguinis Christi substantiam transubstantient aut convertant; necesse est ut Christus illam substantiam ex pane et vino factam semper retineat ac nunquam deponat. Sed ita se res habet, ut panis ille quem neoterici in corporis Christi substantiam converti asserunt, si nimis diu a consecratione reservetur, putrescat et in vermium substantias transire videamus. Et aliquando legimus eundem panem sacrum fuisse combustum, et ex illius substantia cineres fuisse relictos; ut Cyprianus in sermone de lapsis testatur¹. Ergo evincitur ipsa experientia et sensuum judicio ex panis sacri substantia cineres gigni. Concluditur ergo illam panis substantiam nunquam realiter et substantialiter in corpus Christi fuisse conversam. Nam Christus aliquam partem corporis sui organici vel nunquam deposuit, vel in materia et forma sui organici corporis illam partem deposuit; ut verus sanguis e latere perfosso de cruce effluxit, et vera caro Christi in sepulchro triduo jacuit. Vera autem caro et verus sanguis Christi ex combustionem panis sacrati in cineres nunquam transeunt: nisi velint neoterici contra

Cyprianus in
sermone de
Lapsis.

[¹ Et alius, quia et ipse maculatus sacrificio a sacerdote celebrato partem cum ceteris ausus est latenter accipere, sanctum Domini edero et contrectare non potuit: cinerem ferre se apertis manibus invenit.—Cyprian. De Lapsis. Scrm. v. Op. Tom. I. p. 344. Antw. 1541.]

[Psal. xvi.
Acts ii.
xiii.]

scripturas, carnem Christi videre corruptionem. Panis est ergo substantia, ex qua cineres in combustionem gignuntur, et non substantia corporis Christi, quæ corrumpi non potest, nec panis accidens, ex quo substantia alterius rei emergere nequit.

Sed neoterici cum vident se undique premi, et verbum Dei clare, imo clarissime, panem semper servari post verba sanctificationis, et verum panem frangi in sacra cœnæ Domini actione testari, ut apud Paulum, "Panis, inquit, quem frangimus, nonne communicatio corporis Christi est?" et quod Christus veram vini substantiam post verba sanctificationis remanere constanter affirmet, dicens, "Non bibam posthac de hoc genimine vitis;" cumque vident sacramentorum appellationes et nomina a patribus indita nullam posse elementorum destructionem admittere, sed per Christi institutionem, mandatum, et verbum, elementa sacramentorum tantum in excellentiorem et augustiorem usum et finem evehi; et præterea, cum in illorum transubstantiationem et elementorum destructionem vident non solum verbum Dei, sanctorum patrum testimonia, sed etiam scholas philosophorum et dialecticorum conspirare; in omnes sese vertunt formas, ut errorem transubstantiationis defendant. Nunc verba Christi, "Hoc est corpus meum," proferunt, quibus panis substantiam tollere conantur: sed ubi ostenditur Christum non panis substantiam sustulisse, sed panem ipsum vocasse corpus suum, et quod panis substantia virtute Christi in sacramentum corporis sui transiit absque omni panis substantiæ destructione et mutatione; tunc ad miracula confugiunt, et miraculose panis et vini substantiam in corpus et sanguinem Christi mutatam fingunt. Sed postquam illis ostensum fuerit nullum in sacramento exstare miraculum, miraculi præsidio destituti, ad patres et ad consensum catholicæ ecclesiæ, tanquam ad sacram anchoram, se conferunt. Sed hoc impudenter suo more faciunt, et sibi vindicant quod nostrum est: ut posthac ex testimoniis sanctorum patrum omnibus piis constabit. Sed prius ad scholam dialecticorum.

*Confirmatio nostræ assertionis ex scholis
Dialecticorum.*

1. Christus in sacra cœna post verba sanctificationis fructum vitis dedit; ergo vinum: nam fructus vitis et vinum sunt synonyma, quæ uni rei tribuuntur. A definitione seu interpretatione nominis ducitur argumentum. Nam fructus

vitis non est (ut neoterici fabulantur) accidens vini, sed vini substantia, quæ est subjectum in quod accidentia vini cadunt; nempe color vini, gustus vini, odor vini, et ejusmodi. Et cum Christus sanguinis sui effusionem in remissionem peccatorum per poculum præsignare voluerit, vini substantiam ori recipientium sacrum illud poculum admovebat: cui scilicet substantiæ, tanquam proprio, accidentia vini vel fructus vitis innitebantur; quæ si in aliquo subjecto sese non suffulcirent, omnino per se non consistent. Ὑπόστασις ergo et vera vini οὐσία ex Christi verbis in eucharistia semper manet.

2. Panis in sacra cœna Domini post verba consecrationis (inquit Paulus) frangitur: ergo panis in sacra cœna Domini semper manet. Argumentum valet a sufficientis testimonii auctoritate; et etiam ab accidenti panis ad suum subjectum, cui fractio innititur. Nam quamvis fractio non sit nativum accidens panis, Cor. x.

sed accessorium et extrinsecus opera ministri in sacra cœna ad panem accedit; tamen quando actu frangitur, fractio illa est panis accidens, non solum accessorium, verum etiam inseparabile. Fractio non est accidens accidentis, sed substantiæ.

3. Fructus vitis, qui bibi solet, est vinum: sed hic fuit fructus vitis qui bibebatur: vinum ergo fuit. "Non bibam posthac, &c." Argumentum tenet ab adjacentibus aut accidentibus inseparabilibus.

4. Panis in sacra cœna gustum servat panis, speciem panis, odorem panis, latitudinem, longitudinem, et quantitatem panis: ergo est panis. Argumentum constat ab adjacentibus nativis panis ad subjectum panis.

5. Panis in sacra cœna, tam ante verba consecrationis quam post, servat materiam panis, ut inquit Paulus i. Cor. x. et formam: ergo est panis. Argumentum valet a causa materiali et formali ad subjectum existens.

6. Si panis et vinum diu servantur a consecratione, corrumpuntur: panis in vermes et situm transit, vinum in acetum. Ideo tempore Origenis¹ reliquiæ comburebantur: et nunc cautelæ missæ panem sic corruptum et vinum quod accescit comburi præcipiunt: ergo sunt panis et vinum quæ corrumpuntur et comburuntur. Argumentum tenet a destructione nativorum adjacentium ad destructionem subjectorum, quibus adjacentia illa inseparabiliter insunt. Ex istis constat fidem nostram quam in causa cœnæ Dominicæ defendimus non solum Christum habere assertorem, ac gloriosum

[¹ See "Early Writings," page 521, note 8.]

apostolorum testimonium, qui sparsim in suis scriptis panis et vini nomen et substantiam retinent ac docent in ipsa sacræ cœnæ actione (ubi Christus vinum vocat fructum vitis, et Paulus panem dicit frangi); verum etiam dialecticorum argumentis illam habemus ratam atque confirmatam: ita ut in hac parte nec Christi theologiam, nec ipsam dialectices censuram offendamus.

Confirmatio nostræ assertionis ex indicio brutorum animantium.

Mures panem illum a sacrificiis reservatum sæpe rodunt. Ideo cautum est decretalibus legibus¹, ut panis ille in pixide (obsignata pixide) diligenter servetur. Præterea cautum est, ut si panes, ad situm tollendum, ad solem vel gratum aërem exponantur, sacerdotes illos rete muniant, ne a volucris cœli deportentur et devorentur. Sed bruta animalia hujusmodi injurias corpori Christi inferre non valent: ergo quod roditur a muribus, et devoratur a volucris cœli, non est corpus Christi, sed verus panis et vera panis substantia.

Confirmatio nostræ assertionis a rebus inanimatis.

Ignis tempore Origenis et Esichii, et tempore Cypriani (ut constat in sermone de lapsis), panem consecratum consumpsit, relictis ex pane cineribus.

Aër, si nimis diu panis servetur, eum inficit et corrumpit: quemadmodum vinum acescit nimis diu servatum.

Si panis sanctificatus in aquam incidat, fertur, ac in superficie natat. Si panis in terram cadat, citius corrumpitur, ut communis panis. Ideo cautum est papistarum legibus, ut panis a missatoribus relictus in eminentiori loco reponatur, ut immunis a corruptione reservetur. Ignis panis substantiam agnoscit, et quod humidum est evaporari facit; quod vero siccus est relinquit, nempe substantiam panis in cineres reductam. Aër panis substantiam etiam agnoscit, quam inficit et corrumpit, si diu servetur. Aqua panis substantiam etiam agnoscit, quam in superficie desuper sustentat. Et terra panis substantiam agnoscit, et citius corrumpit quam si a terra

[¹ See Corp. Jur. Can. Decretal. Greg. Lib. III. Tit. 44, c. 1. col. 1554. Venet. 1604. Also Binii, Conc. Lateran. cap. 20. Tom. VII. par. 2. p. 812. Lutet. Paris. 1636.]

sustolleret². Hinc constat cum verbo Dei, tum scholis dialecticorum, atque brutorum animantium indicio, necnon elementorum inanimatorum effectis, manere panis substantiam, nostræque fidei sinceritatem stabiliri. Adversarii igitur nostri, transubstantiationis panis et vini in eucharistia assertores, et Christum ipsum, evangelistas, atque apostolos habent adversantes; et sacramentorum etiam nomina, dialecticorum scholam, bruta animantia, ac ipsa denique elementa.

*Alia confirmatio nostræ assertionis ex auctoritate
sanctorum patrum.*

Irenæus: "Sed et suis discipulis dans consilium primitias Deo offerre ex suis creaturis, non quasi indigenti, sed ut ipsi nec infructuosi nec ingrati sint, eum qui ex creatura panis est accepit, et gratias egit, dicens, 'Hoc est corpus meum.' Et calicem similiter, qui est ex creatura quæ est secundum nos, suum sanguinem confessus est³." Irenæus hic testatur panem et vinum, a Christo in sacra cœna post verba sanctificationis discipulis distributa, fuisse, quod ad substantiam attingit, tales creaturas quales in nostris mensis communiter ministrari videmus. Et in eodem libro idem docet his verbis: "Offerimus enim ei quæ sunt ejus, congruenter communicationem et unitatem prædicantes carnis et spiritus. Quemadmodum enim qui est a terra [panis] percipiens vocationem Dei jam non communis panis [est], sed eucharistia, ex duabus rebus constans, terrena et cœlesti⁴." Hic Irenæus non solum sensu, sed etiam verbis, cum Christo Jesu Salvatore nostro idem dicit. Christus panem in sacra cœna corporis sui appellatione honoravit dicendo, "Hoc est corpus meum:" Irenæus dicit, "Panis qui a terra est, percipiens vocationem Dei." Christus dixit, "Hæc facite in memoriam mei," ubi panem in sacrum usum, videlicet, mortis ejus recordationem, accommodavit: Irenæus inquit, "Jam non communis panis est, sed eucharistia." Christus dixit de pane, "Hoc est corpus meum:" Irenæus idem dicit, sed aliis verbis: "eucharistia, constans ex duabus rebus, terrena et cœlesti." Christus panem fuisse et corpus suum asseruit: Irenæus panem dicit a consecratione rem esse

Irenæus
adversus
Valentinum.
Lib. iv.
cap. 34.

[² Rather *sustolleretur*.]

[³ Iren. adv. Hæres. Lib. iv. cap. 32. Ed. Nic. Gallas. 1570. p. 261. § 3, 4.]

[⁴ Ibid. cap. 34. p. 264.]

constantem ex re terrena et cœlesti. Christus dixit de pane, "Hoc est corpus meum, quod pro vobis frangitur;" ubi spiritualem et sacramentalem conversionem panis in corpus suum tradendum asseruit: Irenæus eandem spirituales conversionem panis in corpus Christi exprimit, sic inquit; "Et corpora nostra percipientia eucharistiam jam non sunt corruptibilia, spem resurrectionis habentia¹." Unde constat non aliam esse mutationem panis et vini in eucharistia quam nostrorum corporum eucharistiam percipientium in immortalitatem: nostra autem corpora eucharistiam percipientia re ipsa, quoad corporis substantiam, non sunt immortalia: quare ex Irenæo recte concludimus, quoad substantiam panis in eucharistia, nullam esse mutationem; sed ut nostra corpora, quantum ad spem futuræ resurrectionis attinet, sunt immortalia; ita et panis in eucharistia, quantum ad contemplationem fidei attinet, est ipsum corpus Christi. Irenæus vixit circa annum Domini 150.

Justinus
Mart.
Apolog. 2.

Justinus Martyr² dicit, cibum et potum in eucharistia in nostram carnem et sanguinem converti, et quod nostra corpora alant. Quod si panis et vini substantiam verba consecrationis tollerent (ut neoterici dicunt), haud dubie in eucharistia corpora nostra non alerentur. Corpus enim Christi nostram carnem non pascit, nec in nostrum corpus converti potest. Nam si hoc fieret, non solum *σαρκοφάγοι* essemus, verum etiam corpus Christi per nostri corporis corruptionem videret et pateretur corruptionem. Quæ enim corpora nostra pascunt in corporis nostri substantiam convertuntur, et cum corporibus nostris fiunt corruptibilia. Multa alia præclara habentur apud hunc sanctissimum virum de perpetua panis et vini existentia in eucharistia: sed quia illius opera jam mihi desunt, illum candido lectori commendo; a quo plus discat qui plura hac in re discere cupit. Et hoc in me recipio probandum sub periculo capitis, sanctum patrem ac martyrem Justinum asserere panis et vini substantiam in eucharistia post verborum sanctificationis prolationem in ipsa cœnæ actione semper manere: sit liber judex. Justinus vixit circa annum Domini 200.

[¹ Iren. adv. Hæres. Lib. iv. cap. 34. p. 264.]

[² Οὕτως καὶ τὴν δι' εὐχῆς λόγου τοῦ παρ' αὐτοῦ εὐχαριστηθεῖσαν τροφήν, ἐξ ἧς αἷμα καὶ σάρκες κατὰ μεταβολὴν τρέφονται ἡμῶν, κ.τ.λ.—Just. Mart. Apol. II. p. 98. A. Lutet. Paris. 1615.]

Origenes idem testatur materiam panis nihil prodesse, Origenes in Mat. cap. xv. verum in ventrem vadere, et per secessum exonerari; sed verbum Domini supra panem prolatum prodesse³. Hæc et multo plura apud Origenem contra errorem transubstantiationis panis et vini a studioso lectore reperiri possent, modo pio et candido animo illius opera perlustrentur: quæ et ipsemet annotarem, si vel libros meos haberem, vel saltem quæ antehac ex eo in meum usum excerpserim. Sed quæ dico vera sunt: ipsum auctorem pro iudice appello. Origenes vixit circa annum Domini 220.

Cyprianus inquit, "Vini utique mentio est, et ideo ponitur, ut Domini sanguis vino intelligatur⁴." Et paulo post: "Non bibam a modo ex ista creatura vitis usque in diem illum quo vobiscum bibam novum vinum in regno Patris mei:" et statim sequitur, "et vinum fuisse, quod sanguinem suum dixit⁵." Et iterum: "Per saporem vini redolet sanguis Christi⁶." In capite fere Epistolæ hæc habentur verba: "Ego sum vitis vera: sanguis Christi non aqua est utique, sed vinum: nec potest videri sanguis ejus, quo redempti et vivificati sumus, esse in calice, quando vinum desit calici, quo Christi sanguis ostenditur⁷," etc. Et paulo post: "Unde apparet sanguinem Christi non offerri, si desit vinum calici⁸." Et iterum: "Quomodo de creatura vitis novum vinum cum Christo in regno Patris bibemus, si in sacrificio Dei Patris et Christi vinum non offerimus⁹?" Metuo ne isti neoterici contra conscientiam et cognitam Dei veritatem hanc metamorphosim et transubstantiationem panis et vini defendant. Rogo, christiane lector, ut verba Cypriani martyris alta mentis cogitatione perpendas, et vide an quis excogitare poterit aliquid apertius contra transubstantiationem.

Primum, quod sanguis Domini vino intelligitur. Quæ verba duo nobis declarant: unum, quod vinum semper manet a consecratione, quo sanguis intelligitur; alterum, quod san-

[³ Τὸ ἀγιαζόμενον βρῶμα διὰ λόγου Θεοῦ καὶ ἐντεύξεως, κατ' αὐτὸ μὲν τὸ ὑλικόν, εἰς τὴν κοιλίαν χωρεῖ, καὶ εἰς ἀφεδρώνα ἐκβάλλεται—καὶ οὐχ ἡ ὕλη τοῦ ἄρτου, ἀλλ' ὁ ἐπ' αὐτῷ εἰρήμενος λόγος ἐστὶν ὁ ὠφελεῶν τὸν μὴ ἀναξίως τοῦ Κυρίου ἐσθίοντα αὐτόν.—Origen. Commentar. in Matth. xv. Tom. xi. Pars I. p. 254. B. C. Rothomagi, 1668.]

[⁴ Cyprian. Epist. Lib. ii. Epist. 3. Op. Tom. i. p. 81. Antw. 1541.]

[⁵ Ibid. p. 83.]

[⁶ Ne per saporem vini redolet sanguinem Christi.—Ibid. p. 87.]

[⁷ Ibid. p. 79.]

[⁸ Ibid. p. 83.]

[⁹ Ibid.]

guis Christi re ipsa non adest, sed intellectu fidei cernitur. Ita vides divum Cyprianum una sententia binos neotericorum errores subvertere: nempe, vini in cœna conversionem in sanguinem Christi, et realem sanguinis Christi præsentiam. Nam inquit, "Vino intelligitur sanguis Domini:" et non dixit, sub accidentibus vini intelligitur sanguis Christi. Et iterum, "Sanguis Domini intelligitur," inquit; et non dicit, sanguis Domini realiter adest.

Secundum, "Non bibam ex ista creatura vitis." Perpende: divus Cyprianus vinum a verborum sanctificatione in cœna Domini creaturam vitis appellat, non aliquod adjacens vitis, sed germanam vitis naturam, quæ est vinum. Quid potest dici apertius? Et quis tam obtusos habet oculos, quos hæc Cypriani sententia non aperiatur? Pergit adhuc divus Cyprianus in hunc modum:

3. "Vinum fuit quod sanguinem suum dixit." Ergo a sanctificatione vinum semper mansit, vel bis mentitus est Cyprianus: antea enim, quod in calice est a sanctificatione creaturam vitis vocavit; nunc vero vinum esse affirmat. Et ne quis vini ablationem in calice per visus deceptionem imaginaretur (quandoquidem visus judicium variæ aliquando illudunt species), subjunxit aliorum sensuum, olfactus et gustus, judicium, qui exactius vini naturam expendunt et explorant. Nam color vini nonnunquam homini imponit, aliquando præ se ferens bonum et generosum vinum, quum sit tenue et dilutum: et sæpenumero vinum ostendit, cum non sit vinum. Ne igitur vini substantiam et naturam in calice sancto abesse putaremus, Cyprianus subjunxit:

4. "Per saporem vini (inquit) redolet sanguis Christi." Qua unica sententia et vini naturam semper tenet in calice, et sanguinis Christi substantiam a calice, quoad ejus substantiam, abesse testatur. Sapor enim vini (inquit) redolet sanguinem Christi: quod fieri nequit, nisi redolentia vini figurate intelligatur. Nam sapor vini non gustum sanguinis nec sanguinis redolentiam refert: sed quemadmodum gustus vini et vini redolentia sitim extinguunt, et sitientis vires recreant; sic sanguis Christi in cruce effusus peccatorum sitim extinguit, et sitientis vires redintegrat.

5. Adhuc clariora habet Cyprianus: "Sanguis Christi (inquit) non est aqua, sed vinum." Si sanguis Christi sit vinum, ergo vinum in cœna non tollitur. Propterea addit: "Non potest videri sanguis Christi in calice, si desit vinum calici."

Iterum utrumque errorem transubstantiationis panis et vini, et realis præsentiae corporis Christi et sanguinis, subvertit. Primum, quo ad existentiam substantiæ vini in cœna Domini post verba sanctificationis, dicit, "Non potest videri sanguis Christi in calice, si desit vinum calici:" ergo nec abesse nec converti in aliam substantiam vinum in cœna Domini potest; sed vinum semper manet vinum.

6. Nam si desit (inquit) vinum, sanguis Christi non potest offerri. Sed quomodo verba divi Cypriani realis sanguinis præsentiam pernegant, in proximo capite, ubi hanc quæstionem tractavero, indicabo.

7. "Quomodo (ait) de creatura vitis novum vinum cum Christo in regno Patris bibemus, si in sacrificio Dei Patris et Christi vinum non offerimus?" In hisce verbis mirum est quam aperte divus Cyprianus affirmet, non solum vini substantiam in cœna Domini semper remanere, verum etiam corporalem sanguinis Christi substantiam abesse a cœna Domini; et nullum sacrificium propitiatorium in remissionem peccatorum in cœna Domini offerri. Sed duo posteriora sequuntur suis locis. Hoc ad præsens negotium spectat, ut probemus elementorum substantias nec tolli nec mutari in sacra cœna, sed semper existere. Nam (inquit) si vinum in sacrificio Dei Patris ac Christi non offerimus, quomodo de creatura vitis novum vinum cum Christo in regno Patris bibemus? Erubescant igitur neoterici, et resipiscant, qui alteram partem sacramentorum (hoc est, rem terrestrem) docent vel perimi, vel in aliam substantiam transmutari; Cyprianus enim plane testatur vinum semper manere et offerri in cœna Domini.

Multa alia præclarissima hac de re videre potest diligens lector, si humili et candido animo discendique cupido epistolam sancti patris evolvere diligenter voluerit. Sed si hunc patrem Cyprianum vel alios quoscunque veteris ecclesiæ scriptores eo animo evolveris, ut illorum scripta tuo errori stabiliendo applices; et ubi apud illos reperieris vini substantiam in calice a sanctificatione remanere, panisque substantiam, quæ ex ea creatura quæ est secundum nos, in ipsa cœnæ actione ministrari et distribui; et ubi patres vini et panis nomina semper retinent, tu vel ex tuo cerebro, vel ex scrinio et pectore neotericorum, appellationem et nomina panis et vini abjicies, atque panis et vini accidentia vel adjacentia tantum retinebis; non tu veritatem sanctorum patrum discis, sed patrum veritati, quantum in te

Augustinus
De moribus
Manichae-
orum. Lib. II.
cap. 8.

In pri-
cis
legendis pa-
tribus duo
observanda.

est, injuriam facis: et, quod pejus et periculosius est, ubi sanctorum patrum veritas a tua malitia vel ignorantia non sit intellecta, tuum errorem altius confirmabit. Nam, ut Augustinus ait, "Panis hominem alit, accipitrem necat." "Sol aquilarum oculos vegetat, nostros sauciat inspectus et obtenebrat¹." Simples et humiles sanctorum scripta aedificant ac instruunt; callidos et superbos inficiunt ac destruunt. Sic sacrae scripturae legentibus sunt tanquam helleborum, quod "alio modo cibus est, alio medicamentum, alio vero venenum." Piorum autem mentes ex sacris literis incredibili afficiuntur voluptate, et scientia atque doctrina pascuntur: afflicti, miseri, et calamitosi ex eorum lectione rerum divinarum cognitionem et Dei promissionum certitudinem assequuntur: mali vero ex eorum lectione in deterius merguntur. Qui igitur animum ad sacras literas perdiscendas applicat, illarum testimoniis discat, quid Deus a se exigit, quid mandet, quidve vetet; et ex illis Dei voluntate patefacta et cognita, illius mandato obtemperabit, et a veritatis via nunquam aberrabit. Qui autem sanctorum patrum scripta pure et sinceriter perdiscere cupit, duo observare diligenter oportet: primum, ut quicquid in scriptis patrum invenerit, iudicio et calculo sacrorum voluminum subiiciat; ac illos ut testes et interpretes divinatorum librorum (et non ut auctores et iudices) legat et audiat: deinde, qui per sanctorum patrum scripta errorem sibi eripi cupit, oportet illum (ut est in proverbii) crapulam erroris prius edormire. Nam si ad veterum patrum scripta vigilante animo et cognoscendi veritatem cupido non accesserit, oleum perdet et operam.

Pergam jam ad reliquos patres, qui panis et vini substantiam in eucharistia manere semper testantur. Cyprianus vixit circa annum Domini 250.

Theodoretus
Dialogo I.

Theodoretus hæc habet verba: "Volebat enim eos qui sunt divinatorum² participes non attendere naturam eorum quæ videntur, sed propter nominum permutationem mutationi quæ fit ex gratia credere. Qui enim quod natura corpus est triticum et panem appellavit, et vitem rursus seipsum nominavit, is symbola et signa quæ videntur appellatione corporis et sanguinis honoravit, non naturam quidem mutans, sed naturæ

[¹ August. De Mor. Manich. Lib. II. cap. viii. Oper. Tom. I. coll. 781. D. 782. B. Basil. 1569.]

[² Supply mysteriorum.]

gratiam adjiciens³." Hic discimus perlucide, quod verba sanctificationis naturam panis et vini non mutant; sed quod verba ex mandato et institutione Christi creaturis panis et vini gratiam addunt. Et in secundo dialogo idem clarius testatur ad hunc modum: "Neque enim signa mystica post sanctificationem recedunt a sua natura. Manent enim ἐπὶ τῆς προτέρας οὐσίας καὶ τοῦ σχήματος καὶ τοῦ εἶδους, in priore substantia, figura, et forma, et videri et tangi possunt sicut prius⁴."

Theodoretus inquit panem et vinum in cœna Domini non exuere suam substantiam, sed retinere ut prius; ita ut possint a sanctificatione et videri et tangi, quemadmodum ante consecrationem. Idem testatur Gelasius contra Eutychem: "Sacra-
Gelasius.
menta quæ sumimus corporis et sanguinis Christi divina res est, propter quod et per eadem divinæ efficimur consortes naturæ; et tamen non desinit substantia panis et vini. Et certe imago et similitudo corporis et sanguinis Christi in actione mysteriorum celebrantur⁵." Duo affirmat Gelasius: alterum, quod substantia panis et vini in cœna non desinit esse; alterum vero, quod imago et similitudo corporis et sanguinis Christi in sacra actione mysteriorum celebrantur. Quisnam apertiora desideraret in hac causa eucharistiæ quam Gelasius profert, qui dicit panis et vini substantiam non desinere?

Augustinus hæc habet: "Panis ad hoc factus in accipiendo sacramento consumitur⁶." Consumitur panis accipiendo sacramento, ait, non conficiendo: quare a consecratione panis substantia remanet, quod accipiendo et comedendo consumitur. Duo neotericorum errata hic subvertuntur: primum, illorum

August. de
Trinitate
Dei, Lib. iii.
cap. 10.

[³ Theodoret. Dialog. I. Ἡ βουλὴ θὴ γὰρ τοὺς τῶν θείων μυστηρίων μεταλαγχάνοντας μὴ τῇ φύσει τῶν βλεπομένων προσέχειν, ἀλλὰ διὰ τῆς τῶν ὀνομάτων ἐναλλαγῆς πιστεύειν τῇ ἐκ τῆς χάριτος γεγεννημένη μεταβολῇ. Ὁ γὰρ δὴ τὸ φύσει σῶμα σῖτον καὶ ἄρτον προσαγορεύσας, καὶ αὐτὸ πάλιν ἐαυτὸν ἄμπελον ὀνομάσας, οὗτος τὰ ὀρώμενα σύμβολα τῇ τοῦ σώματος καὶ αἵματος προσηγορίᾳ τετίμηκεν, οὐ τὴν φύσιν μεταβαλὼν, ἀλλὰ τὴν χάριν τῇ φύσει προστεθεικώς.—Oper. Tom. IV. p. 26. Halæ. 1772.]

[⁴ Id. Dial. II. Οὐδὲ γὰρ μετὰ τὸν ἁγιασμόν τὰ μυστικὰ σύμβολα τῆς οἰκίας ἐξίσταται φυσίως· μένει γὰρ ἐπὶ τῆς προτέρας οὐσίας καὶ τοῦ σχήματος καὶ τοῦ εἶδους, καὶ ὁρατὰ ἐστὶ καὶ ἅπτα, οἷα καὶ πρότερον ἦν.—Op. Tom. IV. p. 126. Halæ. 1772.]

[⁵ Biblioth. Patr. Cont. Hæres. Tom. IV. col. 422. D. E. Paris. 1624.]

[⁶ Aug. De Trinit. Lib. III. cap. X. Op. Tom. III. col. 289. C.]

transubstantiationem rem esse fictam ostendit; dein, verum panem accipi et dentibus teri in sacramento confirmat. Nescio quid apertius dici potuerit pro panis essentia in cœna Domini post verba sanctificationis. Proferam adhuc plura testimonia ex Augustino, quæ panis et vini substantiam semper manere in cœna Domini confirmant. Contra Faustum Manichæum: "Noster autem (ait) panis et calix non quilibet, quasi propter Christum in spicis et sarmentis ligatum, sicut illi desipiunt, sed certa consecratione mysticus fit nobis, non nascitur¹." Ecce, Augustinus dicit, "panis certa consecratione fit mysticus;" et non dicit, panis certa consecratione amittit suam substantiam, et fit verum et reale corpus Christi. De Baptismo contra Donatistas inquit: "Nam quando Dominus corpus panem vocat de multorum granorum adunatione congestum, populum nostrum quem portat indicat adunatum; et quando sanguinem suum [vinum] appellat de botris atque acinis multis expressum atque in unum coactum, gregem item nostrum commixtione adunatæ multitudinis copulatum²." Hæc verba Augustinus recitat e Cypriano: quæ si diligenter perpenderentur a neotericis, cito errorem suum deponerent, et veritatem agnoscerent. Quid enim desiderant amplius? Augustinus dicit Christum corpus suum panem vocare: quare abhorrent neoterici ab hoc loquendi modo, et novum fingunt; scilicet, panis non est corpus, sed, destructa panis substantia, sub specie et forma panis corpus Christi latitat? Hæc loquendi forma nusquam in scripturis sanctis nec apud patres primitivæ ecclesiæ invenitur; sed tantum apud neotericos scholasticos, quorum scripta, si cum scripturis sacris et veteribus patribus conferantur, nihil sunt præter nugas et mera somnia. Præterea Augustinus hoc addit, quod panis multorum granorum adunatione congestus a Christo corpus suum sit vocatus. Quis diceret panem multis granis congestum esse accidens vel formam panis, et non panis substantiam? Idem dicit De Consensu Evangelistarum: "Ne quisquam se agnovisse Christum arbitretur, si corporis particeps non est, id est, ecclesiæ; cujus unitatem in sacramento panis significavit apostolus, dicens, 'Unus panis, unum corpus

Lib. xx.
cap. 13.

Lib. vii.
cap. 50.

Lib. iii.
cap. 25.

[¹ August. Contra Faust. Man. Lib. xx. cap. xiii. Oper. Tom. vi. col. 370. A.]

[² Id. De Baptismo contra Donat. Lib. vii. cap. l. Oper. Tom. vii. col. 490. D.—where corpus suum,—quem portabat,—sang. su. vinum app. —greg. it. nos. significat, &c.]

multi sumus³," etc. Divus Augustinus in sacramento eucharistiæ illum semper retinet panem, qui corporis Christi mystici, id est, ecclesiæ, repræsentat unitatem. Ille panis est qui ex multis granis et seminibus constat; et non qui tantum panis formam retinet, ut neoterici dicunt. Nam ut verus panis a consecratione in cœna Domini ex multis constat granis; sic vera ecclesia, quæ est corpus Christi mysticum, constat ex multis membris, quæ uno glutino fidei unum corpus conficiunt in vitam æternam; quique panis substantiam in eucharistia tollunt, hanc mysticam unitatem ecclesiæ et ejus conjunctionem cum Christo destruunt, et sic præcipuos fines sacramenti subvertunt. Christus enim non solum nostram redemptionem in morte sua per sacramentum docet, verum etiam nostram cum illo conjunctionem, ut ei semper a susceptione sacramenti serviamus, et omnes illius sanguine redemptos amemus, foveamus, et diligamus ut fratres, quibuscum in Christo Jesu communicamus. Et quemadmodum per Adam sumus omnes ex eadem massa carnis prognati ad mortem; sic et per Christum sumus omnes ex eodem ejus Spiritu regenerati ad vitam.

Quam multa etiam utilissima doctrinarum genera et summæ consolationes ex vero usu Dominicæ cœnæ piis contingant, ipsi soli sciunt, qui interne per Spiritum Dei instructi in ipso usu cœnæ mortem Christi et sua peccata vere meditantur. Et quam horrenda doctrinarum genera et frigidas cæremonias (imo impias blasphemias) populo obtrudant qui, relicto vero Domini cœnæ usu a Christo mandato et exhibito, præscribunt ecclesiæ de papistarum et neotericorum lacunis, omnes noverunt qui tetram et abominandam missam diabolicam cum sacra cœna Domini conferre dignantur. In sententiis Prosperi Divus Augustinus hanc rem clarius adhuc ostendit. "Nam, inquit, sicut Christi persona constat ex Deo et homine, ita sacramentum ex re visibili et invisibili, sacramento et re sacramenti: quia, inquit, omnis res illarum rerum naturam et veritatem in se continet ex quibus conficitur⁴." Quid clarius desiderari potest ad probandum nullum esse interitum vel mutationem panis substantiæ in eucharistia? Primum dicit, quod ita se habent res in sacramento eucharistiæ ut in persona Christi. Sed Christi

De Consecratione, et s. lunctione 2.

[³ Id. De Consens. Evang. Lib. III. cap. xxv. Oper. Tom. IV. col. 513. D. where si ejus corp.—commendat Apost., &c.]

[⁴ Corp. Jur. Canon. Decret. III. Pars. De Consecr. Dist. II. cap. 48. Decretal. Gratian. coll. 2278, 2279. Venet. 1604.]

persona retinet tum Dei tum hominis veram et genuinam naturam et conditionem: ita et sacramentum Christi continet tum rei cœlestis tum terrestris genuinam naturam atque conditionem. Sed per assumptionem humanitatis in Deum Christus nullius naturæ substantiam destruxit aut permutavit, verum utriusque naturæ veritatem Dei et hominis servavit. Quare per institutionem Christi assumptio panis et vini in sacramentum sui corporis et sanguinis panis et vini substantiam non destruxit aut permutavit, sed utriusque naturæ veritatem panis et vini servavit. Deinde dicit, quod "omnis res illarum rerum naturam et veritatem in se continet ex quibus conficitur." Cum ergo sacramentum conficitur ex Dei gratia et panis et vini substantia, oportet, juxta Augustini sententiam, panis et vini naturam et veritatem in se, cum sit sacramentum, retinere, et non abjicere vel mutare, ut neoterici dicunt. Et paulo post idem dicit, "Sicut ergo cœlestis panis, qui Christi caro est, suo modo vocatur corpus Christi, cum revera sit sacramentum corporis Christi, illius videlicet quod visibile, quod palpabile, in cruce positum est; vocatur ipsa immolatio carnis, quæ sacerdotis manibus fit, Christi passio, mors, crucifixio, non rei veritate, sed significante mysterio¹," etc. Ecce dicit, suo modo panis vocatur corpus Christi, non quod revera sit corpus, sed sacramentum corporis; et quod vocatur ipsa immolatio carnis quæ sacerdotis manibus fit, etc. non rei veritate, sed significante mysterio. Et quomodo hæc intelligenda sint Augustinus præclarissime docet in libro de doctrina Christiana: "Ut autem literam sequi, et signa pro rebus quæ his significantur accipere, servilis infirmitatis est; ita et inutiliter signa interpretari male vagantis erroris est²."

Deum obsecro in visceribus Christi, ut tandem mentes neotericorum aperiat ad sacra sua oracula intelligenda. Mirum enim est tam multa de patribus jactitare, cum nihil sub sole magis illorum errorem perimat hac in causa quam sanctorum patrum testimonia. Panem in sententiis Prosperi sacramentum corporis Christi appellat Augustinus: hic autem dicit, quod signum pro re quæ hoc significatur accipere servilis infirmitatis est. Non sunt igitur signa in locum rerum signatarum extollenda, nec inutiliter interpretanda: sed suum honorem a Christo desig-

[¹ Ibid. col. 2279.]

[² August. De Doctr. Christ. Lib. III. cap. IX. Oper. Tom. III. col. 50. A. Basil. 1569.]

natum retineant; nos nihil vel addamus vel auferamus: ne ultra quam tutum est progrediatur nostrum iudicium; et ubi nobis ex scripturis sanctis constat panis et vini substantiam a consecratione in eucharistia manere, illam non destruamus, ne inutiliter analogiam et naturam sacramenti auferamus, et ex creaturis panis et vini Deum ipsum et hominem nobis confingamus; quod citra Dei blasphemiam et periculum animæ nostræ fieri non potest. Satis est, si signorum substantias semper retineamus; et si agnoscimus quod ex verbo et institutione Christi fiunt sacramenta corporis et sanguinis Christi; quodque fidei et menti nostræ seipsum communicat, ut nos participes omnium bonorum suorum faciat quæ in morte sua super crucem paravit. Relinquamus etiam neotericorum fabulas de transubstantiatione panis et vini: nam nihil afferunt præter mendacia et apertissimam ac detestandam idololatriam. Hoc autem docet Augustinus religiosissime his verbis: "Figura est ergo, præcipienti passioni Domini esse communicandum³." Non dicit, sacramentum est ipsum corpus Christi, sed est modus et ratio, operante Spiritu Sancto, quo passioni et morti ejus communicamus hoc quo certi simus et persuasi nostra omnia peccata virtute et potentia mortis Christi nobis condonari, nosque in favorem Dei et gratiam recipi.

De doct.
Christi. Lib.
iii. cap. 15.

Unum adhuc caput pulcherrimum contra neotericorum sententiam (qui elementorum, hoc est, panis et vini, substantiam tolli asserunt) annotabo, ex libro de fide ad Petrum Diaconum: "Firmissime tene et nullatenus dubites, ipsum unigenitum Cap 19. Deum, Verbum carnem factum, se pro nobis obtulisse sacrificium et hostiam Deo in odorem suavitatis: cui cum Patre et Spiritu Sancto a patriarchis, prophetis, et sacerdotibus tempore veteris testamenti animalia sacrificabantur; et cui nunc, tempore novi testamenti, cum Patre et Spiritu Sancto, cum quibus ille una est divinitas, sacrificium panis et vini in fide et caritate sancta ecclesia catholica per universum orbem terræ offerre non cessat. In illis enim carnalibus victimis figuratio fuit carnis Christi, quam pro peccatis nostris ipse sine peccato fuerat oblaturus, et sanguinis, quem erat effusus in remissionem peccatorum nostrorum. In isto autem sacrificio gratiarum actio, atque commemoratio est carnis Christi, quam pro nobis obtulit, et sanguinis, quem

[³ Id. ibid. Lib. III. cap. XVI. Oper. Tom. III. col. 53. B.]

pro nobis idem Deus effudit," etc.¹ Et statim post pauca hæc sequuntur: "In illis ergo sacrificiis quid esset donandum figurate significabatur: in hoc autem sacrificio quid nobis jam donatum sit evidenter ostenditur. In [illis] sacrificiis prænunciabatur Filius Dei pro impiis occidendus: in hoc autem pro impiis annuntiatur occisus," etc. Augustinus dicit, "offerimus sacrificium panis et vini:" non dicit, per verba sanctificationis tollimus panem et vinum, ut neoterici dicunt. Religiosus ergo nobis erit, cum scriptura sacra et cum sanctis patribus, panis et vini substantiam retinere et offerre Deo nostro, ut ait Augustinus, quam cum neotericis novam mutationem et destructionem panis et vini in sacra cœna Domini inducere, et creaturam panis et vini pro Deo ipso colere ac venerari, cum nulla creatura sit vel possit esse eadem cum Deo; ut idem Augustinus eodem libro testatur cap. 22.²

Eusebius
Emissenus.
De consecra-
tione,
distinct. 2.

Hanc panis et vini substantiæ destructionem vel in corpus Christi mutationem Eusebius Emissenus etiam doctissime subvertit. "Quomodo, inquit, tibi novum et impossibile esse non debeat, quod in Christi substantiam terrena et mortalia convertuntur, teipsum qui in Christo es regeneratus interroga. Dudum alienus a vita, peregrinus a misericordia et a salutis via, intrinsecus mortuus exulabas. Subito initiatus Christi legibus, et salutaribus mysteriis innovatus, in corpus ecclesiæ, non videndo, sed credendo, transiluisti; et de filio perditionis adoptivus Dei filius fieri occultata puritate meruisti: in mensura visibili permanens, major factus es teipso invisibiliter, sine quantitatis augmento," etc.³ Emissenus talem ponit mutationem panis et vini in sacra cœna Domini qualis nostri sit in baptismo. Sed, ut idem dicit, nostra mutatio in baptismo nihil ad destructionem vel substantialem corporis nostri mutationem pertinet; sed per Spiritum Sanctum peccata nostra delentur, novo Spiritus afflatu regeneramur, et inferne⁴ omnino mutati sumus. Talis est creaturarum panis et vini mutatio in corpus et sanguinem Christi, inquit Emissenus. Et ut hoc

[¹ August. De Fide, ad Petr. Diac. cap. xix. ibid. col. 230. c. d.]

[² Neque angelos neque aliam quamlibet creaturam ejusdem naturæ esse, cujus est secundum naturalem divinitatem summa Trinitas.—Ibid. col. 231. c.]

[³ Corp. Jur. Canon. Decret. III. Pars. De Consec. Dist. II. cap. 35. Decretal. Gratian. col. 2268. Venet. 1604.]

[⁴ Qu. interne?]

apertius indicet, statim subjunxit, "Et cum reverendum altare cibis spiritualiter satiandus ascendis, sacrum Dei tui corpus et sanguinem fide respice, honora, mirare, mente continge, cordis manu suscipe, et maxime totum haustum⁵ interioris hominis assume." Corpus Christi, inquit, in altari fide respiciendum est, fide honorandum, mente contingendum, manu cordis suscipiendum, et haustu interioris hominis assumendum. Ne verbum quidem habet de panis et vini substantiæ mutatione in corpus et sanguinem Christi, vel de corporali Christi præsentia in cœna Domini: sed mutationem sacramentalem ponit, quemadmodum in baptismo est; et tantum sacramentalem præsentiam corporis et sanguinis Christi, quam fidei et menti præsentem facit, et non corporalem externo homini exhibendam. Retinet enim hic Emissenus veram panis et vini substantiam in cœna; sicut in baptismo nostra vere retinetur substantia. Panis tamen et vinum per Spiritum Sanctum et Christi institutionem sacramenta fiunt corporis et sanguinis Christi; ut nos in baptismo facti sumus ex filiis iræ filii Dei, non substantialiter mutati, sed Spiritu Christi regenerati.

Idem asserit D. Hieronymus: "Hoc autem triticum (inquit) et hoc vinum, quod non comedunt nisi laudantes Dominum, et non bibunt nisi in atriis sanctis ejus, de quo Dominus in passione dicebat, 'Non bibam de hoc genimine vitis hujus, donec illud bibam novum in regno Patris mei⁶.'" Ecce, quod comedunt fideles in atriis Domini triticum appellat D. Hieronymus; uti et Paulus panem: quod etiam in atriis Domini bibunt vinum vocat; ut Salvator noster fructum vitis nominavit. Mirum enim est quod neoterici, qui quotidie veterum scripta et testimonia revolvunt ac perlustrant, non animadvertunt. Sed inde est, quod priusquam sacras literas vel veterum patrum libros discunt, superstitione et errore papismi librorumque eorum cæcitæ et spurcitia seducti et coinquinati, quicquid in sacris literis vel sanctorum scriptis invenerint contaminant, et Harpyiarum more contactu immundo omnia fœdant; quodque in sacris literis et veterum patrum scriptis sanctum atque purum fluit, ipsi prius polluti omnia immundo polluunt animo. Hieronymus etiam ait, quod "comedentes et bibentes corpus et sanguinem Domini

Hieronymus,
Libro 17 in
Esaiam.
cap. 62.

Libro 7 in
Esaiam
cap. 21.

[⁵ toto haustu.]

[⁶ Hieron. in Esai. lxii. Lib. xvii. Oper. Tom. v. fol. 104. E. F. Paris. 1534.]

vertuntur in principes ecclesiæ¹." Sed hæc conversio ad animum pertinet, et non ad corporis et sanguinis substantiam: nam quantum ad corpus attinet, manent pii a susceptione eucharistiæ æque miseri atque antea; sed quoad animum et fidem, fortiores fiunt et potentiores quam ut vel a mundo vel ab inferno vincantur. Eusebius conversionem panis et vini in sacra Domini cœna nostræ conversioni ad obsequium Dei in baptismo comparavit: Hieronymus vero videtur panis et vini substantiam in corpus et sanguinem Christi per verba sanctificationis extollere; sed eo modo quo rite utentes sacramento eucharistiæ ad regiam perferantur dignitatem. Jam fideles et recte utentes eucharistia reges facti sunt, non quod ad substantiam attinet, sed quia fide nacti sunt a Christo potestatem, dominationem, et imperium super peccatum, carnem, mundum, infernum, mortem, atque diabolum; et non quod utentes eucharistia substantialiter transeunt vel migrant in reges. Et panis igitur et vinum nacta sunt ex Christo et ejus institutione nomina corporis et sanguinis sui (ita ut quisquis illis abuteretur indigne, vel pro communi pane et vino haberet, reus esset corporis et sanguinis Christi), non quod substantialiter panis et vinum transeant vel migrent in substantiam corporis et sanguinis Domini, sed quod ea repræsentent.

Facessant ergo et procul fiant a cogitationibus et fide omnium piorum hæc vana, falsa, puerilia, et neoterica de transubstantiatione elementorum panis et vini in ipsam corporis et sanguinis Christi substantiam. Christianorum enim est agnoscere, gratias quoque agere Deo Patri nostro cœlesti, quod per Christum Jesum Filium ejus facti sunt reges, quibus datur potestas conculcandi et premendi peccatum, diabolus, mortem, et infernum; et quod panis et vini substantiam in eucharistia Christi institutio in sacramentum corporis et sanguinis sui evexit: in cujus sacramenti vero usu a Christo ecclesiæ suæ tradito fides recte utentium sacramento utentium animos et mentes ad æthera trahit; ubi corpore et sanguine Christi pascuntur atque aluntur efficaciter: hoc est, qui rite et religiose sacramento corporis et sanguinis Christi communicat est vere in Christo, et Christus vere in illo. Esse autem in Christo, est omnium meritorum ejus esse participem: Christumque in nobis esse est virtute Spiritus sui se nobis ostendere esse vitæ auctorem, causamque ejusdem, atque nostro spiritui

Esse in
Christo
quid sit.

[¹ Hieron. in Esai. xxi. Lib. vii. Ibid. fol. 42. d.]

testificari, quod sumus filii Dei. Fides enim christiana contem-
platur mortem Christi amarissimamque illius passionem, quam
pro expiatione nostrorum peccatorum in cruce sustinuit. Et
hinc Dei Patris erga nos ineffabilem dilectionem discimus, qui
unico suo Filio non pepercit, sed pro nobis omnibus illum tra-
didit. Hæc etiam Dei immensæ clementiæ et bonitatis contem-
platione nos in amorem ejus qui vitam nobis restituit, et odium
nostrorum peccatorum, quæ Christum ab omni peccato immu-
nem cruci et crudelissimo mortis generi affixerunt, inflamamur.
Hinc præterea discimus peccatorum atrocitatem, horrorem, et
magnitudinem nullis aliis rationibus, viis, et mediis expiari potu-
isse quam unica morte Filii Dei. Hæc et mille alia utilissima ex
vero usu Domini cenæ discuntur, ubi vera doctrina de utra-
que parte sacramenti (scilicet, terrena et cœlesti) retinetur. Sed
ad alia testimonia sanctorum patrum, quæ panis et vini substan-
tiam retinent a verbis sanctificationis in eucharistia, redeo.

Basilius Magnus de institutione Monachalis regulæ, cap. Basilius.
70, docet, quod sumptio eucharistiæ fieri debeat cum timore
et fide. “Timorem (inquit) apostolus docet, dicens, ‘Qui man-
ducat et bibit indigne judicium sibi manducat et bibit,’ etc.
Fidem vero nos edocet sermo Domini dicentis, ‘Hoc est cor-
pus meum, quod pro vobis datur: hoc facite in meam com-
memorationem.’” Concludit orationem suam Basilius et caput
in hunc modum: “Talem ergo affectum et fidem præparare
debet in animo suo, qui de pane et de calice participat².” Etsi
Basilius plus æquo monachalem vitam extulit, et multas occa-
siones ut idem alii facerent præbuit; ad hanc tamen impietatem
non pervenit, ut panis et vini substantiam in eucharistia tol-
leret, et panem et vinum adorandum in missa populo exhi-
bendum doceret: sed a verborum sanctificatione in ipsa cenæ
actione panis et vini substantiam retinuit, ut ex responsione
sua ad monachum constat, qui quali timore, fide, vel affectu
percipere debeamus corporis et sanguinis Christi gratiam in-
terrogavit. “Talem ergo (respondit Basilius) affectum et fidem
præparare debet in animo suo, qui de pane et calice parti-

[² Ποταπῶ φόβῳ ἡ ποία πληροφορία ἡ ποία διαθέσει μεταλάβωμεν τοῦ σώματος καὶ τοῦ αἵματος τοῦ Χριστοῦ; Τὸν μὲν φόβον διδάσκει ἡμᾶς ὁ ἀπόστολος λέγων, κ.τ.λ. Τὴν δὲ πληροφορίαν ἐμποιεῖ ἡ πίστις τῶν ῥημάτων τοῦ Κυρίου εἰπόντος, κ.τ.λ. Τοιαύτην διάθεσιν καὶ ἐτοιμασίαν ὀφείλει ἔχειν ὁ μεταλαμβάνων τοῦ ἄρτου καὶ τοῦ ποτηρίου.—Regul. Brev. Interr. 172. Oper. Tom. II. pp. 682. B. 683. A. Paris, 1638.]

cipat." Verba etiam monachi ad Basilium sunt animadvertenda. "Quo affectu (inquit) percipere debemus corporis et sanguinis Christi gratiam?" Non quærit quomodo sint elementa panis et vini formanda in ipsam corporis et sanguinis Christi substantiam: nec quærit quo affectu percipere debemus corporis et sanguinis Christi substantiam, sed corporis et sanguinis Christi gratiam. Unde omnibus constat, quod tempore Basilii Magni istud figmentum et somnium de transubstantiatione panis et vini in ipsam naturam et substantiam corporis et sanguinis Christi, atque commentum hoc Romanum de corporali corporis et sanguinis Christi præsentia, non fuerunt cognita nec audita ecclesiæ Christi; sed panis et vini sacramentalem et spiritualem mutationem in eucharistia agnoscebant, quam nos etiam omni religione, reverentia, et honore profitemur. Præterea spiritualem corporis et sanguinis Christi præsentiam in eucharistia agnoscebant. Nam Christus a suis sacramentis nunquam abest: ideo timore et fide muniendi sunt qui sacramentis Christi communicant. Sed corporalem sui præsentiam non agnoscebant: nam monachus sciscitatur a Basilio præceptore suo quo affectu percipere deberet corporis et sanguinis Christi gratiam.

Satis absque dubio manducat et bibit in eucharistia qui corporis et sanguinis Christi gratiam efficaciter manducat et bibit, licet corporis substantiam non apprehenderit ore et ventre; sed satis est, quod fides Christo vescitur sedente superne ad dextram Dei Patris. Nos vero utrumque confitemur, et Christi præsentiam et ejus absentiam in cœna Domini. Præsens quidem est spiritualiter et sacramentaliter contemplationi nostræ fidei, dum sacramentis utimur: absens vero est corporaliter in suo corpore contemplationi externi visus, ita ut in nostrum corpus, dum sacramentis communicamus, corporaliter non intret. Fides nostra, dum sacra peragimus, Christo toto et Deo et homine, corpore et anima fruitur, ita ut corpus et anima rite utentium participant toto Christo Deo et homine per internam operationem Spiritus Sancti; qui semper (ut dixi) et adest et præest sacramentis Dei, atque corda illorum recte utentium Christo conjungit et adglutinat; in quibus Spiritus Sanctus habitat, clamans et vociferans, "Abba, Pater," ac testificans spiritibus sacramentis rite utentium, quod sunt filii Dei, per gratiam corporis et sanguinis Christi pro nobis super crucem partam: ut Basilius docet, nec realem corporis illius percep-

tionem in cœna Domini somniat. Rogo igitur pium lectorem, ut diligenter perpendat verba et sententias hujus venerandi patris Magni Basili in causa eucharistiæ. Primum, quod dicit nos gratiam corporis et sanguinis Christi sumere in cœna Domini; et non dicit, corpus ipsum in quo meruit nobis hanc gratiam præsens sisti. Deinde substantias sacramenti eucharistiæ (quod ad res terrenas spectat) servat, panemque et vinum vocat, ut sacræ scripturæ nominant et testantur. Jam quia sacræ scripturæ elementa panis et vini in sacra cœna agnoscunt; hoc est, panis substantiam in cœna frangi, distribui, et manducari; ut Paulus inquit, “Panis quem frangimus, nonne communicatio corporis Christi est?” et vini substantiam discipulis in ultima cœna exhiberi, distribui, et participari; ut Christus inquit, “Non bibam ex hoc fructu vitis, donec illud bibam novum vobiscum in regno Patris mei;” videamus an liceat Christianis ab hac doctrina Christi, quæ panis et vini substantiam in cœna asserit, ob quæcunque causam deflectere.

Basilius in libro prius citato hæc habet verba: “Quis potest in tantum temeritatis progredi, ut audeat a se quicquam loqui vel cogitare¹?” Basilius vocat temeritatem aliquid loqui vel excogitare a seipso citra sacrarum scripturarum testimonia. Temeritas ergo est, et non sacrosancta religio, hæc panis et vini mutatio in corpus et sanguinem Christi, quam neoterici in cœna constituunt. Proferant vel ostendant ex sacris literis transubstantiationis nomen et doctrinam; quod si fecerint, illorum sententiis subscribemus: si non possint, ut revera est impossibile, meminerint verborum patris Magni Basili, non licere cuiquam ex proprio dicere quod sibi videtur bonum, absque testimoniis divinarum scripturarum. Nam Spiritus Sanctus (ut inquit Christus), cum venerit, non loquetur a seipso; sed quæcunque audierit, hæc loquetur. Et Christus de seipso dicit, “Ego a me ipso non sum loquutus; sed qui misit me Pater, ipse dedit mandatum quid dicam et quid loquar,” etc. Quum ergo Christus, ipsa veritas, nihil loquutus sit nisi quæ a Patre audivit, absque dubio ecclesia, quæ est vera Christi sponsa, dicit et loquitur tantum quæ didicit a Christo marito. Si autem Romana ecclesia, Christi hostis infensissima, a Christo didicit panis et vini interitum, vel

[1 *Τίς ἂν εἰς τοσαύτην ἐξέλθῃ μανίαν, ὥστε ἀφ' ἑαυτοῦ τολῆσαι τι καὶ μέχρ' ἐννοίας λαβεῖν*;—Regul. Brevior. Interr. I. Oper. Tom. II. p. 624. A. Paris. 1638.]

illorum mutationem substantialem in substantiam corporis et sanguinis sui, proferant e sacris literis testimonia, et herbam illis porrigemus. Sed nos scimus, et ipsi quidem sacrifici non sunt nescii, quod sacræ literæ ne gry quidem de transubstantiatione elementorum in cœna Domini meminerint: sed elementorum tum nomina (ut dixi) tum substantias semper retinent post verba sanctificationis æque ut antea. “Quare (ut inquit Basilius) de his quæ scripta sunt in divinis scripturis nulla prorsus licentia permittitur cuiquam vel admittere quod prohibitum est, vel omittere quod præceptum est; quum ipse Dominus ita præceperit, dicens, ‘Et custodi verbum hoc quod ego mando tibi hodie: non adjicies ad illud, nec auferas ab eo.’ Sed et terribilis quædam expectatio est judicii et ignis zeli, qui consumpturus est adversarios, et eos qui ausi sunt tale aliquid operari¹.” Hæc Basilius.

Quam horrenda est igitur papistarum impudentia, qui panis et vini nomina et substantias abhorrent ac destruunt in sacra cœna Domini, cum scripturæ sanctæ utrumque clarissime testentur, ut supra demonstravimus! Sed frontem illam meretricis induerunt impii illi neoterici, quæ erubescere nescit, ut tandem commeritas pœnas ipsorum impudentiæ et impietatis luant. Legatur 14 caput Basilii Magni ejusdem libri, et constabit hujusmodi impostoribus non esse obtemperandum in iis quæ contra mandatum Dei præcipiunt. Nam illic hæc habentur verba: “Commonitionum sane non parva est diversitas. Aliæ namque contrariæ videntur esse mandatis Dei: aliæ autem interrompere mandatum, vel contaminare videntur: aliæ vero ad explendum id atque ædificandum veniunt, etc².” Et paulo post: “Si autem contrarium aliquid mandatis Christi, vel quod illa corrumpere videatur aut contaminare, jubemur ab aliquo facere, tempus est nobis dicere, ‘Obtemperare

[1 Ibid. ‘Ἐπεὶ δὲ τῶν ἐν ἡμῖν στρεφόμενων πραγμάτων τὰ μὲν ἔστιν ὑπὸ τῆς ἐντολῆς τοῦ Θεοῦ ἐν τῇ ἁγίᾳ γραφῇ διεσταλμένα, τὰ δὲ σεσωπημένα, περὶ μὲν τῶν γεγραμμένων οὐδεμία ἐξουσία δεδόται καθόλου οὐδένι οὔτε ποιῆσαι τι τῶν κεκαλυμμένων, οὔτε περιελῖψαι τι τῶν προστεταγμένων, τοῦ Κυρίου ἅπαξ παραγγειλαντος καὶ εἰπόντος, κ.τ.λ.—p. 624. B. C. See also Interr. 303, p. 736.]

[2 Τῶν δὲ ἐπιταγμάτων διαφορᾶς οὐκ ὀλίγης οὕσης· τὰ μὲν γὰρ ἐναντίως ἔχει πρὸς τὴν ἐντολὴν τοῦ Κυρίου, ἢ τι παραφθείροντα αὐτήν, ἢ μολύνοντα πολλαχῶς ἐπιμίξια τοῦ κεκαλυμμένου· τὰ δὲ συνεμπίπτει τῇ ἐντολῇ· τὰ δὲ κἂν μὴ συνεμπίπτει κατὰ τὸ προφανές, ἀλλὰ συμβάλλεται, κ. τ. λ.—Ibid. Interr. 114, pp. 663. E. 664. A. &c.]

oportet Deo magis quam hominibus; et rursus meminisse Domini dicentis, 'Alieni autem vocem non sequuntur, sed fugiunt ab eo, quia nesciunt vocem alienorum.' Sed et sancti apostoli meminisse debemus, qui ad cautelam nostram ausus est ne angelis quidem parcere, dicens, 'Etiam si aut angelus de cælo evangelizaverit præterquam quod evangelizavimus vobis, anathema sit.' Ex quo docemur, etiam si valde nobis carus sit aliquis, si magnificus habeatur, et in admiratione sit positus, qui prohibet nos facere quod a Domino præceptum est, vel rursus imperat quod Dominus fieri prohibuit, execrabilis debet esse ejusmodi omnibus qui diligunt Deum³." Unde discimus, quæ sunt contra mandata Dei, vel corrumpunt aut contaminant præcepta divina, non esse facienda. Vide igitur, scriptura sacra panis et vini substantiam aperte, imo apertissime, in cena Domini semper retinet: isti tamen neoterici contra scripturam sanctam panis et vini substantiam destruunt. Scriptura autem sancta non solum utriusque elementi (panis scilicet et vini) conservat substantiam; verum etiam præcipit ac mandat, ut utriusque elementi panis et vini substantia in cœna Domini per ministrum distribuatur, atque etiam a populo suscipiatur: neoterici vero satis esse dicunt unius elementi substantiam (id est, panis) distribui; et sic institutionem Christi, qui utramque speciem panis et vini distribuit et distribui jussit, mutilant ac truncant. Sed quid ait Basilius? Execrabilis debet esse ejusmodi, quamvis carus sit (ut parens), qui hoc docet et mandat: quamvis magnificus (ut princeps vel magistratus), quamvis in admiratione positus (ut qui in ecclesia sanctitate et pietate pollere videatur), qui prohibent nos facere quod a Domino præceptum est, vel rursus imperant quod Dominus prohibuit. Et hoc, inquit, facere debent omnes qui diligunt Christum. Optarem igitur hæc duo capita, 13, 14, Magni Basilli a magistratu et a populo melius intelligi, ut hic nihil contra mandatum Dei populo mandet, et populus, si impetretur, non obtemperet. Satis est ut Cæsar ea mandet et præscribat suo populo quæ sunt Cæsaris; Deo autem relinquat et verbo illius quæ sunt Dei: et si quæ Dei sunt Cæsar a suis exigat, meminerint oportet, obediendum esse Deo magis quam hominibus. Deus quidem in verbo suo panis et vini substantiam et nomine et re in sacra cœna retinet: non est igitur illis credendum, obediendum, vel obtemperandum, qui

[³ Ibid. B. c.]

illorum substantiam tollunt et destruunt. Nam verbi Dei sanctitas et auctoritas præferenda est omnibus, etiam ipsis cœlestibus spiritibus, ut Paulus docet. Basilius etiam Magnus ad Chilonem discipulum de vita solitaria idem dicit: "Omnis scriptura divina ex Deo est, ac admodum fructuosa, nihilque per se immundum atque impurum retinet aut præbet, nisi ei qui illud esse putaverit impurum," etc.¹ Sive ergo parens, sive princeps, sive pastor, sive angelus de cœlo fuerit, qui aliud evangelizaverit quam verbi Dei sanctitas et puritas evangelizavit, anathema sit. Audiatur jam Joannes Chrysostomus, quid contra istos neotericos dicat.

Homil.
lxxxiii. in
Mat. cap. 26.

Joannes Chrysostomus: "Sed ejus rei gratia non aquam sed vinum post resurrectionem bibit? Perniciosam quandam hæresim radicitus evellere voluit, eorum qui aqua in mysteriis utuntur: ita ut ostenderet quia et quando hoc mysterium tradidit vinum tradidit; etiam post resurrectionem in nuda mysterii mensa vino usus est.²" Quid apertius desiderent neoterici contra vini transubstantiationem? Quando (inquit Chrysostomus) Christus hoc mysterium tradidit, vinum tradidit, quod etiam post resurrectionem in nuda mysterii mensa bibit. Quod post consecrationem tradidit vinum fuisse affirmat; ut id quod post resurrectionem in nuda mensa bibebat. Miror igitur neotericos non erubescere, ac vereri tam clara et perspicua verba et testimonia divinarum literarum ac sanctorum patrum illudere. Si hoc enim non sit illudere divina et humana testimonia, nescio quid sit illudere. Christus vero, apostolica ecclesia, et sancti patres in cœna Domini elementis et signis sacramenti nomina et substantias panis et vini tribuunt: isti autem illusores et impostores neoterici, jurati in Romanum antichristum, elementis et signis sacræ cœnæ Domini et nomina et substantias signorum tollunt et destruunt, tantumque signorum adjacentia et formas panis et vini conservant et retinent. Quod autem Christus retinet et sancti

[¹ Πᾶσα γραφὴ θεόπνευστος καὶ ὠφέλιμος, καὶ οὐδὲν κοινὸν δι' αὐτῆς, εἰ μὴ καὶ τῷ λογιζομένῳ κοινὸν εἶναι ἐκείνῳ κοινόν.—Basil. Ad. Chilon. Disc. Op. Tom. III. p. 4. E. Paris. 1638.]

[² Καὶ τίνος ἕνεκεν οὐχ ὕδωρ ἔπιεν ἀναστὰς, ἀλλ' οἶνον; ἄλλην αἴρεσιν ποτηρὰν πρόβριζον ἀνασπών. Ἐπεὶ γὰρ εἰσὶ τινες ἐν τοῖς μυστηρίοις ὕδατι κεχρημένοι, δεικνύς ὅτι καὶ ἡνίκα τὰ μυστήρια παρέδωκεν οἶνον παρέδωκεν, καὶ ἡνίκα ἀναστὰς χωρὶς μυστηρίων ψυχὴν τράπεζαν παρτίθετο οἶνον ἐκέχρητο.—Chrysost. Hom. LXXXIII. in Matth. xxvi. Op. Tom. II. p. 511. l. 12. Eton. 1613.]

patres, neoterici non retinent; quodque Christus et sancti patres affirmant, isti negant: appello Christi et sanctorum patrum libros. Isti tamen neoterici clamant ad ravim usque, quod catholica Christi ecclesia hoc docet, hoc mandat, hoc etiam per mille quingentos annos servavit, retinuit, et servari ac retineri jussit. O miram et detestandam ecclesiam! quæ nec Christum pro capite, nec evangelistas, apostolos, aut sanctos patres pro membris habeat, sed ex diametro pugnet et bellum moveat, ut Christum et eos qui sunt Christi penitus trucident ac perdant! Consulite Tertullianum adversus Marcionem, Tertull. Libro i. "Per panem (ait) repræsentavit Christus corpus suum³." Non dixit, panis substantiam fecit corpus suum, neque quod panis substantiam abstulit per verba sanctificationis, et corpus suum pro ea substituit. Idem dicit adversus Judæos: "Sic enim Christus revelavit, panem corpus suum appellans⁴." Idem quoque habet Tertullianus, Lib. iv. adversus Marcionem.

Hieronymus hæc habet: "Nos audiamus, panem quem Hieron.
Hedib.
quaest. 2. fregit Dominus deditque discipulis suis esse corpus Domini Salvatoris, ipso dicente ad eos, 'Accipite et comedite; hoc est corpus meum⁵.'" Hieronymus hic plane testatur Christum panem fregisse ac dedisse discipulis suis in ultima cœna, quem corpus suum nominabat. Hoc pulcherrime etiam affirmat Augustinus de Trinitate Dei Lib. iii. cap. 4. "Potuit (scilicet Paulus) tamen significando prædicare Dominum Jesum Christum aliter per linguam suam, aliter per epistolam, aliter per sacramentum corporis et sanguinis ejus. Nec linguam quippe ejus, nec membranas, nec atramentum, nec significantes sonos lingua editos, nec signa literarum conscripta pelliculis, corpus Christi et sanguinem dicimus; sed illud tantum quod ex fructibus terræ acceptum et prece mystica consecratum rite sumimus ad salutem spiritualem in memoriam pro nobis Dominicæ passionis⁶." Augustinus dicit, id quod est ex fructibus terræ prece mystica consecratum dicimus esse corpus et sanguinem Domini, quæ sumimus ad salutem spiritualem in memoriam pro nobis dominicæ passionis. Non dixit, ut neoterici docent, fructus terræ substantiam converti in corpus et sanguinem Domini

[³ Nec panem, quo ipsum corpus suum representat.—Oper. p. 440. A. Lutet. 1641.]

[⁴ Ibid. p. 222. A. See also p. 493. D.]

[⁵ Hieron. Hedib. Quaest. 2. Oper. Tom. iii. fol. 49. Paris. 1534.]

[⁶ August. De Trinit. Lib. iii. cap. 4. Oper. Tom. iii. col. 284. A. B. Basil. 1569.]

prece mystica, sed quod mystica prece fructus terræ induit nomen corporis Christi, quem in memoriam Dominicæ passionis in cœna mystica sumimus.

Subscriberem verba Epiphaniî quæ habentur Lib. III. contra hæreses, Tom. II, et in Anchorato: præterea Joannis Chrysostomi ad Cæsarium monachum: et verba Ambrosii de iis qui mysteriis initiantur capite ultimo, et de sacramentis Libro IV. cap. 4: item Cyrilli verba in Joan. cap. 6: Origenis Homil. 7, in Levit. Homil. 16. in Numer. in Matth. cap. 26: contra Celsum Lib. VIII: Hesychii Lib. XX. super Levit. cap. 18: nam apud istos multa sunt præclarissima ac sanctissima, quæ panis et vini substantiam in eucharistia retinent et asseverant. Sed talis est mea sors, et hujusmodi me detinet locus, ut istorum sanctorum patrum librorum copia mihi fieri non possit: nec ego, pro honore ac reverentia quibus sanctos patres prosequor, et candore quo erga fratres meos afficior, ausus sum mutilata, manca, aut mutata illorum verba et sententias citare; quod fortassis facerem, si illorum sententias meis verbis exponerem. Ideo mihi satis esse puto in hac librorum penuria loca patrum demonstrare, et pios ac studiosos lectores ad ea exploranda et perpendenda relegare; certa ac bona fide pollicens piis lectoribus istos patres a parte nostra omnino stare contra neotericos, qui transubstantiationis panis et vini errorem dolo malo et tyrannide in ecclesiam primo induxerunt, et introductum mendaciis, ferro, et igne in ecclesia retinent. Sed hoc unum, priusquam absolvero tractatum hunc, pro panis et vini substantiæ existentia in cœna Domini a christiano lectore postulo, ut nos et hanc causam quam in nos defendendam suscepimus ad amussim et regulam sacrorum librorum et veterum patrum scripta examinet, probet, et judicet; et si in hac causa non aliter loquimur quam sacræ scripturæ et sancti patres loquuntur, non pro hæreticis, sed pro iis qui non aliter loquuntur quam Spiritus Sanctus suggerit, impellit, et docet nos loqui, habeamur. Jesus Christus enim, Filius Dei vivi, panem quem tenebat sacris manibus corpus suum appellavit; vinum quod discipulis in cœna impertivit sanguinem suum vocavit. Spiritus Sanctus in divo Paulo corpus Christi panem, et panem corpus Christi, quinquies nominavit. Patres vero sub initium ecclesiæ panem et vinum in cœna Domini corporis et sanguinis Christi nomine honorabant, quemadmodum audistis.

Hopenis
librorum
copia
destitutus.

Patres fere
omnes contra
transubstan-
tiationem.

Idem et nos facimus: utrumque nomen panis et corporis, vini et sanguinis, retinemus in sacratissima Domini cœna; illorum substantiam in Christum Deum et hominem non extollentes, nec illorum usum ut sacramenta et mysteria corporis et sanguinis Christi deprimentes: qua in parte, quoad nomina signorum et signatorum, nihil a Spiritu Sancto et usitato modo loquendi in scripturis sanctis dissentimus. Sumus igitur, iudice Spiritu Sancto in sacris literis nobiscum pronunciante, absolvendi ab omni schismatis et erroris suspicione et culpa. Deinde, quod panis et vini substantiam in cœna Domini una cum illorum nominibus semper retinemus, id etiam cum Spiritu Sancto in sacris literis et scriptis patrum facimus: Christus enim et nomen et substantiam panis in cœna retinet, dicendo, "Hoc est corpus meum." Quantum ergo ad substantiam elementi, panis erat: quantum ad memoriam et sacramenti mortis Christi mysterium, corpus Christi erat. In substantia vero panis erat: in memoria et mysterio autem corpus Christi erat. Idem Christus pronunciat de calice, dicendo, "Non bibam posthac ex hoc fructu vitis, donec bibam illud novum in regno Patris mei." Quoad substantiam, vinum et fructus vini erat in mystico calice: quoad mysteria et sacramentum mortis Christi, sanguis erat Christi. Sic etiam Paulus, quoad substantiam, panem frangebatur in cœna sacra: quoad sacramentum et mysteria, panis communio erat corporis Christi. Patres idem testantur: quoad substantiam, panis creatura est secundum nos, ut inquit Irenæus; quoad mysteria et sacramentum, corpus Christi est. Quoad substantiam, panis et vinum sunt; sed quoad usum, mysterium, et sacramentum, figuræ sunt, symbola, obsignacula, et ἀντίτυπα veri corporis et sanguinis Christi, ut omnes veteres testantur. Quoad substantiam, panis et vinum sunt; sed quoad mysteria et res significatas, sunt gratia corporis et sanguinis Christi, ut Basilius Magnus dicit.

Quid ergo peccavimus, quid commercuimus, nomina et rem ipsam panis et vini retinendo in sacra Domini cœna? Nonne Christus, Paulus, et omnes veteres idem faciunt? Si illi ergo veritatem Dei et naturam sacramentorum agnoscebant, et nos agnoscimus. Nam quod dicimus et credimus ipsi prius antequam nos dixerunt et crediderunt: sint illorum libri iudices inter nos et neotericos, Christi ac nostri implacabiles hostes. Judicet jam æquus lector an liceat Christiano, relictis Christo, apos-

Sacramenta
Dee exord
l. 1. c. 1.
Bibam, nec
deprimere

Sacramen-
tum quantum
panis, et
quatenus
corpus Christi
sit.

tolis, evangelistis, et sanctis patribus, neotericis istis consentire et subscribere, qui et nomina et substantias panis et vini in eucharistia abhorrent et perimunt. Nam quod Christus, evangelistæ, apostoli, et sancti patres panem et vinum vocant, ipsi nova, ficta, et ementita voce transubstantiationis elementorum inducta (Christo, apostolis, evangelistis, et sanctis patribus nunquam audita), panis et vini accidentia vocant. Hoc autem illis polliceor, quod si ostenderint ex sacris literis vel scriptis priscorum patrum intra 600 annos post Christi assumptionem in cœlos, vel nomina tantum transubstantiationis elementorum panis et vini in substantiam corporis et sanguinis Christi in cœna Domini; vel quod sub involucriis et accidentibus panis et vini lateant corpus et sanguis Christi, quemadmodum antea dixi nunc dico, illorum subscribam iudicio et sententiæ. Sed nos scimus, et ipsi non sunt inscii, quod hæc puerilia, papistica, et ementita nuper sunt introducta in ecclesiam per Romanos pontifices, qui non solum Christi instituta in ecclesia permutarunt, verum etiam totius Romani imperii et status christianorum principum legesque omnes violaverunt et contempserunt; et seipsos non solum hominum, verum etiam Dei ac illius verbi, iudices fecerunt: ut illorum lex testatur, quæ incipit, "Si Papa."

Meminerimus ergo ea observare quæ a Christo nobis præscribuntur, et eo modo quo nobis ab eo sunt tradita; nec nova ex nostro pectore eudamus, nec ab aliis excusa curemus. Deus enim Saddai¹ ipse est Deus noster: sequemur ergo illum, et felices perpetuo (quamvis ad tempus afflicti) erimus. Judicent itaque pii an æquum sit, ut neoterici, qui peregrinas voces et nova vocabula finxerunt (nempe transubstantiationem panis et vini, et corporis et sanguinis Christi præsentiam realem et corporalem sub formis et accidentibus panis et vini latitantem), iudices ac censores sacrarum scripturarum constituentur; an vero ut divinis literis et sanctorum patrum testimoniis subjiciantur. Sed utri parti tutius, sanctius, et melius nos ipsos concedere possimus, sanctorum scripturarum et veterum patrum testimoniis, an neotericorum mendaciis et figmentis, facile est cuivis Spiritu Christi prædito dijudicare: sacrarum enim librorum auctoritas omnibus, cum veteribus, tum neotericis, est præponenda: veteres vero neotericis sunt præferendi. Sed

Neoterico-
rum nova
vocabula.

[¹ From the Hebrew 'שׁדַּי, Almighty.]

schola neotericorum auctoritatem in sacras literas et in omnes patres usurpat; ita ut utrumque pro suo arbitrio interpretentur; et sensum quem neoterici ex scripturis sanctis et priscis patribus eliciunt scripturis ipsis et sanctis patribus præferunt; quod est impiissimum. Nam sensum ac mentem Spiritus Sancti, quam in sacris literis semper quærere ecclesia Christi deberet, suis interpretationibus subjiciunt; et ubi per verbum Dei jubemur omnium spirituum dogmata probare, neoterici verbum Dei et sanctorum patrum scripta per illorum calculum et interpretationem probari contendunt. Ideoque in ecclesiis quæ a Christo et Spiritu ejus Sancto mandantur et docentur negliguntur et contemnuntur; et quæ a neotericis imperantur et docentur omnes amplectuntur et venerantur. Et hoc est Christum in ecclesiis propulsare, et antichristum erigere; mandata divina in sacramentorum usu contemnere, et mandata hominum venerari et colere: ut in sacra cœna Domini superius ostendi; ubi nunc in ecclesiis quæ tyrannidi papæ subjiciuntur non solum verus usus sacræ Dominicæ cœnæ exulat, verum etiam vera et legitima cœnæ Domini doctrina expellitur. Dominus igitur et Deus Pater noster cœlestis in Christo Jesu pro sua immensa misericordia ecclesias suas a lupis et mercenariis liberet, et det illis veros pastores, qui gregem Christi tam misere dissipatum colligere studeant ad sanctæ et apostolicæ ecclesiæ veritatem, ut sub Spiritu Christi Sancto pusillus grex pascatur pabulo vitæ æternæ. Amen.

Capitis primi finis.

CAPUT II.

Contra corporalem Christi præsentiam in eucharistia.

Secundum caput in quo a neotericis dissentimus consistit in hoc: illi corporalem corporis et sanguinis Christi præsentiam in cœna Domini affirmant: nos tantum spirituales et sacramentales corporis et sanguinis Christi præsentiam in cœna Domini agnoscimus, credimus, docemus, et confitemur; corporalem vero Christi præsentiam tantum cœlo tribuimus ad dextram patris omnipotentis, unde illum spe expectamus, ut judicet vivos et mortuos. Et usque ad illud tempus restaurationis omnium, cum sacris literis, tum sanctorum patrum testi-

moniis, et communi symbolo, quod vulgo symbolum apostolorum vocatur, edocti, carnem Christi e nostra carne assumptam in cœlo collocamus. Nam Christus post quadraginta dies, devicta mortis et inferni tyrannide, illam carnem a nobis receptam in altum subduxit, ut amplius in terra locum non habeat.

Rationes quibus movemur, ut a neotericis hac in parte dissentiamus.

Christus, ut suos discipulos de morte sua jam imminente consolaretur, non solum promisit se tertio die a morte resurrecturum, et mortis imperium et tyrannidem destructurum; verum etiam, quod a morte corpus suum gloriosum a terra elevaret in cœlum, [et]¹ relictis hujus mundi sedibus cœlestem inhabitaret orbem, donec dies ille adveniret quo cum magna gloria descenderet judicaturus vivos et mortuos. Verba illius sunt hæc: “Exivi a Patre, et veni in mundum: iterum relinquo mundum, et vado ad Patrem.” Relinquere autem mundum, et ire ad Patrem, non solum est humani corporis infirmitates a resurrectione deponere, et immortalitatem induere; sed etiam carnem immortalitate donatam, quam mortalem et infirmam in utero sacræ virginis e nostra carne assumpsit, a terris in cœlum subducere: ut, quemadmodum in cruce mundus a carne Christi crudeliter vitam eripuit, ita et ipse a resurrectione post quadraginta dies eandem, per mundum vita spoliata, vivam et immortalem e mundo in altos cœlos gloriose subtraheret.

Prima probatio hujus assertionis.

Christus dicebat se relicturum mundum; et, ut majorem certitudinem sui abitus animis discipulorum infingeret, ante mortem, quasi jam jam hoc esset facturum, dixit, “Relinquo mundum.” Relinquere mundum est a mundo recedere, a mundo abesse, et in alium locum extra mundum se conferre atque locare. Relinquere autem mundum non est seipsum invisibilem reddere, et modo invisibili esse in mundo: nam qui invisibilis vel modo invisibili adest non abest; et qui non abest a mundo mundum non relinquit. Si igitur Christus, quantum ad corporis illius veri et organici præsentiam, mundum impleteret; vel invisibilis et modo invisibili aliquot loca, ubi panes in sacra cœna consecrantur, corporaliter occu-
paret; falsum esset dicere, Christum mundum reliquisse: nam

[¹ The conjunction seems to be required here.]

[John xvi.]

Relinquere
mundum et
ire ad
Patrem quid.

Joan. xvi.
Relinquere
mundum
quid?

Qui aliquo
modo adest
in mundo
non abest.

qui corpore est præsens in aliquo loco non abest ab eo loco. Cogimur ergo, si volumus esse pii, dicere, Christum, quoad ejus humanitatem, reliquisse mundum. Et postquam desiit corpore esse in mundo, tum efficacissime adfuit suo Spiritu; aderitque suæ ecclesiæ omnibus diebus, usque ad consummationem seculi. Nos igitur Christi verbis muniti fideliter ac constantissime credimus Christum, quoad humanitatem, hunc mundum reliquisse.

Secunda probatio hujus assertionis.

“Pauperes (inquit Christus) semper habebitis vobiscum; Matt. xxvi. me autem non semper habebitis.” Me, inquit Christus, non habebitis. Quoad ejus humanitatem hæc intelligi oportet, quod illum in mundo nobiscum habere non possumus; sed quoad divinam ejus naturam nusquam abest: “In ipso enim vivimus, movemur, et sumus;” et præterea per prophetam inquit, “Cælum et terram ego impleo, dicit Dominus.” His autem Christi verbis, “me non semper habebitis vobiscum,” compellimur ejus corporis præsentiam a nobis abesse fateri, nisi Christum mendacii arguere velimus; quod absit: ipse enim est “via, veritas, et vita.” Non sunt igitur audiendi contra Christum qui dicunt ipsum corporaliter adesse, et corporaliter exhiberi in sacra cœna Domini per ministros ecclesiæ; nec decet fidum et verum Christi ministrum id affirmare quod Christus negat. Hæc sunt verba negativa Christi, “Me non semper habebitis vobiscum.” Injuriam ergo faciunt Christo qui dicunt nos Christum, quod ad corpus ejus attinet, habere. Verba autem negativa Christi sunt perpendenda, ne fraude interpretationum neotericorum eludantur. Non dixit Christus, me sub hac forma, mole, vel quantitate corporis non habebitis; vel, me qualiter videtis nunc non habebitis; vel, qualiter me interfecturi sunt Judæi non habebitis, Christus, quoad divinam naturam, ubique est: sed, quoad humanam, in uno loco esse oportet. verum modo invisibili, supernaturali, cœlesti, non vero corporali aut locali modo, ut neoterici dicunt; sed de corpore suo simpliciter et aperte dixit, “Me non habebitis;” hoc est, me, quantum ad humani corporis præsentiam attinet, non habebitis. Quare et nos religiose ac vere dicimus, quicquid neoterici (Christi ac ejus verborum correctores) in contrarium ogganniant et latrent. Cum Christo vero nostro capite loquimur et credimus, “me non habebitis;” ejus præsentia et fruiione gloriosissima satiabimur, ubi hanc mortalem vitam deposueri-

mus. Interim satis est quod fide illo satiemur, quem spe expectamus, ut tandem facie ad faciem illum videamus.

Probatio tertia hujus nostræ assertionis.

“ Si quis (inquit Christus) dixerit, Ecce hic, ecce illic est Christus, nolite credere.” Rursus admonet suos Christus, ut ne credant, imo ne cogitent, eum corpore adesse huic mundo: quicumque enim (inquit) locum, sive hic sive illic, corpori meo assignaverint, nolite credere. Qui ergo Christum supra caput sacerdotis, vel intra ejus manus, aut in pixide denotant, assignant, et demonstrant, gravissime peccant, hoc mandatum Christi “ nolite credere” contemnentes; et tandem hujus mandati violationem infernalibus flammis (nisi resipuerint) luent in perpetuum. Et revera Christus Salvator noster, quoad corpus ejus jam gloriosum, nec sursum nec deorsum per manus hominum jam agitari, moveri, nec elevari potest; sed, ut dixi, cælum gloriose obtinet, et terram (hoc est fidelium mentes) sursum suo Spiritu elevat, ut superna quæramus et euremus, et non terrestria. Nostræ autem mentes, dum hic vivimus, a peccati maculis et rerum caducarum nimio amore elevantur, ut æterna agnoscant et amplectantur: et tandem etiam corpora nostra convivificabit, ut sint conformia corpori suo glorioso. Illius autem Spiritu nos movemur et sumus: sed ejus corpus movere non possumus. Ideo caute et diligenter præmonuit ecclesiam, ut ab hujusmodi insaniis et præstigiis caveret.

Probatio quarta nostræ assertionis.

“ Itaque Dominus, postquam loquutus esset eis, receptus est in cælis, et consedit a dextris Dei.” Idem dicit et divus Paulus: “ Qui et suscitatus est, qui etiam est ad dextram Dei,” etc. Ubi vero Christus sæpius admonuisset suos, ne crederent corporalem ejus præsentiam futuram super terram; et si quis id affirmaret ac assereret dicendo, ecce hic, ecce illic, non esse ei credendum; et cum verbis non obscuris docuisset, quod pauperes secum semper haberent, sed non ipsum; et præterea palam dixisset, “ Ego relinquo mundum;” jam ne admonitio et doctrina ejus de habitu suo parum animis eorum insideret, admonitionem et doctrinam suam confirmat actu et ipsa corporis ablatione non solum a terris, verum etiam ab illorum aspectibus, quibus illum ad nubes usque

prosequantur: ut Marcus evangelista et Paulus apostolus liquido testantur. "Receptus est, inquit Marcus, in cœlum." Heb. iv. ix. Et alio in loco Paulus dicit, quod Christus penetravit cœlos. Et iterum: "Non enim in manu facta sancta ingressus est Christus," etc. Ex istis vero locis admonemur, ut duo credamus: primum, quod Christus, quantum ad carnem, mundum reliquit; secundum, quod carnem, quam in mundo assumpsit, in cœlo collocavit; ita ut jam, quoad carnem, Christus ubi factus fuit homo non sit; et in cœlo, ubi prius non erat quoad carnem, jam (relicta terra) resideat: quemadmodum alii loci sacræ scripturæ testantur.

5. *Probatio nostræ assertionis.*

"Qui consedit ad dextram throni majestatis in cœlis." Marc. xvi. Heb. viii. x. Et iterum: "Perpetuo sedet ad dextram Dei." Christus, ut corporalem sui absentiam ab hoc mundo suis discipulis persuaderet, variis ac gravissimis usus fuit argumentis. Primum, jussit ut non crederent iis qui dicerent, Ecce hic, ecce illic est Christus: secundum, quod pauperes cum illis semper haberent, sed ipsum non haberent: tertium, quod relinqueret mundum, et iret ad Patrem. Jam vero ne quis de illius orationis veritate, quam de habitu suo sæpius cum discipulis habuit, dubitaret, adest tempus quo id præstaret factum quod hætenus verbis prædixit. "Receptus est (inquit Marcus) in cœlum." Et ne quis putaret phantasma aut spectrum fuisse quod in cœlos ascendit, S. Lucas in Actis Apostolorum modum et certitudinem Christi ascensionis fidelissime annotat et nobis commendat. "Cum essent (inquit) defixis in cœlum oculis, eunte illo, ecce viri duo astiterunt illis amicti vestibus albis, qui et dixerunt, Viri Galilei, quid statis intuentes in cœlum? Hic Jesus, qui assumptus est a vobis in cœlum, sic veniet quemadmodum vidistis eum euntem in cœlum." Duo docet S. Evangelista: primum, quod vere et visibiliter Jesus ascenderit; quod et angeli cœlestes et oculi discipulorum testantur: deinde, quod eodem visibili modo venturus sit in extremi temporis articulo. Et donec dies ille advenerit, cœlum et non terra Christum, quoad humanitatem, servabit ac retinebit: ut quemadmodum ante ascensionem Christus juxta humanitatem suam tantum erat in terra, et non in cœlo; ita post resurrectionem juxta carnem suam tantum sit in cœlo, et non in terra.

6. *Probatio hujus assertionis.*

Act. iii.

“Illum oportet cœlum suscipere usque ad tempus restorationis omnium.” Petrus de Christo (quatenus homo est) loquitur: quem juxta carnem oportet cœlum suscipere usque ad novissimam diem. Petrus autem non dicit, quod cœlum suscipiet illum quantum ad formam ejus visibilem et corporis ejus dimensiones, quantitates, et qualitates, sed in terris erit secundum carnem forma invisibili et modo non quantitativo, vel erit in eucharistia non ut in loco, non corporali modo, ut neoterici misere et pueriliter dicunt: sed Lucas claris et evidentissimis verbis testatur, quod Christus terras reliquit, et nubes suscepit illum ab oculis eorum; et Petrus lucidissime dicit hunc Jesum qui assumptus est in cœlum, oportere cœlum suscipere usque ad tempus restorationis omnium.

7. *Probatio hujus assertionis.*

Act. iii.

“Quemadmodum vidistis illum euntem in cœlum, sic veniet.” S. Lucas ut omnem suspicionem corporalis Christi præsentiæ ab ecclesia tolleret, dicit, quod quemadmodum vidistis illum euntem in cœlum, ita veniet; hoc est, eadem visibili forma. Duo saluberrima dogmata in hisce verbis continentur: unum, de Christi Salvatoris nostri corporis e terris elevatione et ablatione; alterum vero de ejus corporis adventu in novissimo die; usque in quem diem et horam nunquam terris corpore aderit, ut Petrus testatur.

Act. iii.

8. *Probatio hujus assertionis.*

1 Cor. xi.

“Mortem Domini annunciate, donec venerit.” Duo D. Paulus hisce verbis ecclesiam Christi docet: primum, quod sacra cœna Domini sit recordatio et memoria mortis et passionis Christi; nam (inquit) quoties cœna rite celebratur, mors Christi, qua a morte æterna sumus redempti, ob oculos mentis et fidei nostræ ponitur: secundum, Christum ipsum, cujus mortem per cœnam hanc exprimimus, re ipsa corpore cœnæ suæ non adesse. Dicit enim, “Donec venerit.” Quasi diceret, quamvis miranda et ineffabilis futura sit persecutio et tyrannis in ecclesia Christi, dum Christus corpore ab ecclesia abest residens in cœlis, talis est tamen Dei amor et *φιλανθρωπία* erga suam ecclesiam, ut usque ad Filii ejus in corpore adventum duratura sit vera ecclesia, ut inter electos Christi mors

semper vigeat et reficetur. Quod si Christus corporaliter adesset sacræ cœnæ, ut neoterici Romani docent, Paulus non diceret, "mortem Domini annunciate donec venerit;" sed, mortem Domini annunciate, quia, quoties cœnam sanctificatis, toties Christus corpore suo adest. Quid autem desiderent neoterici apertius, contra corporalem Christi præsentiam in cœna, quam hoc quod Paulus dicit, "donec venerit?" "Donec" hoc loco indicat tempus futurum quo Christus corpore venturus est, et non præsens tempus quo nunc adest quoties sacra cœna peragitur, vel aliquot verba a ministris recitantur.

Nona probatio hujus assertionis.

"Superna quærite, ubi Christus est ad dextram Dei Colos. iii. sedens." Jubemur per D. Paulum superna quærere, quia superne Christus est quoad corporis ejus præsentiam: quo autem ad divinam ejus naturam ubique est, et ima summaque implens, ut propheta testatur. "Quo ibo (inquit) a spiritu [Psal. cxxxix.] tuo, et quo a facie tua fugiam? Si ascendero in cælum, tu illic es: si descendero ad infernum, ades," etc. Ne igitur cum neotericis Romanis *πανταχοσίαν*, hoc est, ubiquitatem illius corporis constituamus. Paulus unum locum (nempe sedes beatas et cœlestes) nobis corpori Christi assignat; ubi Christus corpore suo solum residet superne (inquit) et non inferne. Viderint isti neoterici, qui corpus Christi ita distendunt et dilatant ut cœlos et terras impleat, quomodo Christo (qui dixit quod mundum relinqueret, quod ad ejus humanitatem spectat) et Paulo (qui per adverbium loci, "ubi," tantum cœlo superne corpus Christi tribuit) respondeant. Viderint, inquam, quomodo in novissimo illo calamitatis et miseriæ die Christo respondeant, qui jam ipsum, quod ad humanitatem ejus attinet, *παντότοπον* faciunt, hoc est, omnem locum implentem; cælum corporali modo et veris corporis organici dimensionibus; terras vero absque omnibus veris corporis conditionibus et qualitatibus. Duplicem autem Christum faciunt; verum hominem suis qualitatibus imbutum in cœlis, monstrum vero hominis in terris absque omnibus qualitatibus et conditionibus hominis.

Decima probatio nostræ assertionis.

"Quid si videritis Filium hominis ascendentem ubi erat Joan. vi. prius?" Capernaitæ (ut nostri neoterici) carnis Christi man-

ducationem dentibus oris somniabant. Christus autem multis ac sanctissimis rationibus illam comestionem ad fidem et mentem hominis referebat, ut Joannes, cap. vi. testatur; et inter alias rationes hanc tanquam epilogum omnium aliarum præcedentium adduxit: "quid si videritis (inquit) Filium hominis ascendentem ubi erat prius?"—ac si dixisset, Quid de ventre aut dente cogitatis, quasi meam carnem manducandam, devorandam, aut concoquendam dentibus, stomacho, aut ventri donarem? Aliud est genus manducandæ carnis meæ quod volo, nempe mentale et spirituale; non per dentes, sed per fidem, quæ hominis mentem sursum in cælum attrahit, quo ego hoc corpus quod videtis sustollam; ubi tantum fuerit loci spatium inter me et vos quantum est inter cælum et terram. Quomodo igitur ii qui terras incolunt corpus assumptum et locatum in cælis ore et dentibus assumerent? Fide autem eo veniendum est, non pedibus: ibi fide corpus meum est manducandum, et non hic in terris ore et dentibus. Nescio quid neotericorum oculos aperiatur, ut veritatem hac in parte perspiciant, nisi hæc sacræ scripturæ loca illud fecerint: quod ut faciant, Deum Patrem nostrum cœlestem propter Jesum Christum Filium ejus sedulo noctesque diesque fatigo.

Undecima probatio nostræ assertionis.

Joan. vi.

"Spiritus est qui vivificat; caro non prodest quicquam." Christus nostræ redemptionis τὸ λυτρὸν et pretium persolvebat in carne; et nunc dicit illam carnem non prodesse, si accipi deberet ut Capernaitæ carnem Christi accipiebant; cogitabant enim carnem Christi omnino corporaliter esse manducandam: Christus igitur dixit carnem suam ita corporaliter manducatam nihil prodesse. Et hac gravissima oratione Christus Capernaitarum stultitiam mire perstringit et reprehendit: primum, quod adeo stulti essent ut cogitarent humanam carnem esse comedendam; quod multo crudelius esset quam humanam carnem occidere: deinde, quod tam imprudentes essent ut vel ipsi id optarent, vel quod ipse Christus id faceret quod nihil prodesset. Quare inquit, Quid vel vos expectatis quod vobis non prodest; vel quid me inutilem nuncium Patris cœlestis cogitatis? Ideo autem veni, ut mundo prodessem et benefacerem: sed si carnem meam corporaliter (ut vos putatis) vobis comedendam imper-

[¹ *Cogitarent* appears to be wanting to complete the senso.]

tirem, ego ipse bene novi quod caro mea ita comesta nihil vobis prodesset. Ergo hoc intelligite, quod caro mea est occidenda; quam si quis fide et spiritu manducat, non morietur in æternum. Sic autem caro mea est cibus mentis, non ventris: fide suscipitur, non ore. Nam carnem meam a mundo in cælum extollam; quo oportet qui velit meam carnem manducare et sanguinem meum bibere fide ascendere. Qui vero humi jacent, et crassam atque corporalem præsentiam mei corporis cogitant, nihil fructus aut utilitatis inde percipiunt. Hic apud Joannem duobus validissimis argumentis corporalem corporis sui præsentiam in sacra Domini cæna Christus pernegat (non dico, in impia Romana missa, quia nec Christus nec Christi sacramentum est, sed idolum et belphegor²). Hoc autem primum probat argumento ab inutili hisce verbis: "Caro (scilicet, corporaliter comesta, ut vos cogitatis) non prodest quicquam:" deinde, ab impossibili hisce verbis: "Quid si videritis Filium hominis ascendentem eo ubi erat prius?" hoc est, in cælum; quo fides sola pii hominis ascendit, ut Filium Dei Patri cœlesti sistat quotidie pro remissione peccatorum suorum; in quem locum caro et sanguis non penetrant, quamdiu hoc mundo fruuntur."

Duodecima probatio nostræ assertionis.

"Cum domi sumus in corpore, peregrinamur a Domino." 2 Cor. v. Domi e. e. in corpore quid. Peregrinari Domino quid.
 Domi esse in corpore est hac vita, quæ miseriis et calamitatibus variis jacet obnoxia et afflicta, frui. Peregrinari autem a Domino est, non solum æterna beatitudine et felicitate ad tempus carere, dum hic vivitur; verum etiam corporis illius præsentia carere qui morte sua cœlos et immortales glorias nobis meruit. Tendimus autem ac contendimus, ut post hanc vitam in cœlis cum eo vitam degamus, qui per mortem suam non solum mortem exiit, verum etiam mortalium hominum secula deseruit, et immortale suum corpus a nostro consortio subduxit in cœlos; ut ipse a nobis, et nos ab ipso, ad tempus peregrinaremur, ut Paulus inquit. Quatenus autem Christus Deus est, ab eo non peregrinamur: nam piis semper sua providentia et gratia præsens est, et piorum conversatio in cœlis est, ut Paulus inquit; impiis vero sua providentia et justitia, vel ut emendet vel puniat, absens non est. Si hanc peregrinationem neoterici intelligere volunt liberationem ab

[² Probably from the Hebrew בַּעַל פְּעִיר Baal-Peor.]

omni calamitatum et afflictionum perturbatione et sensu, perperam D. Paulum torquent. Nam dum peregrinamur a Domino, et maximis calamitatibus afficimur pro illius nomine, maximam illius gratiæ et fortitudinis abundantiam præsentem esse sentimus; ita ut ejus Spiritus præsentia quæ jam patimur non solum contemnamus, verum etiam gravissima et periculosissima quæ ventura esse putamus in Christo non curemus: quod fieri non posset, si hospites et peregrini essemus a Domino Deo nostro, qui nos consolatur in omni tribulatione nostra; ita ut non solum patienter, verum etiam gratanter, omnia feramus. Hostes enim et adversarios patienter ferimus, et illorum salutem æque Deo ut nostram sedulo dies ac noctes commendamus: Deo perpetuas canimus laudes, quod nos dignetur pro sui nominis gloria aliquid pati: et tantum rogamus in nostris precibus, ut vel vincat illius verbi veritas quæ opprimitur, vel nos per mortem cito ad se revocet. Nam satis diu nos vixisse putamus, si in hac vita neotericorum idololatricam fortiter usque ad mortem contemnamus: quod facturi sumus Deo protegente, qui magna sua misericordia nos primum eripuit per Christum e morte æterna; deinde, ab hæreticorum et papistarum impia doctrina; et transtulit nos in lucem claritatis suæ, quam nunquam expungi patietur iis qui illam in verbo suo studiose precibus quærunt.

Decimatertia probatio nostræ assertionis.

Joan. xvi.

“Ecce aperte loqueris, nec proverbium ullum dicis.”

Aperte loqui
quid.

Postquam Christus dixisset, “Relinquo mundum et vado ad Patrem,” apostoli dicebant illum aperte fuisse loquutum, nec proverbium ullum protulisse. Aperte autem loqui est ita rem de qua agitur clare et perspicue enunciare et proferre, ut ab iis quibus res commendatur absque omni dubitatione, hæsitatione, et ambiguitate intelligatur et cognoscatur. Sic Christum fuisse loquutum de ejus abitu ex hoc mundo ad Patrem discipuli ejus testantur hisce verbis, “Ecce aperte loqueris:” quasi dixissent, satis lucide intelligimus quæ dicis et doces, quod abiturus es a mundo. Jam neoterici Romani, quæ Christus aperte et lucide protulit, suis technis, vafritiis, imposturis, et præstigiis obfuscant et obumbrant; ut nec veritas nec perspicuitas verborum Christi intelligi aut percipi possint. Ubi enim Christus liquido dicit, “Relinquo mundum,” quod omnes discipuli (quamvis rudes et satis adhuc carnales)

perspicue intellexerunt, neoterici dicunt quod non reliquit mundum; hoc est, non penitus abstulit corpus suum ex hoc mundo, sed invisibilem se fecit mundo, et modo invisibili mundo semper adest, ac in mundo se continet, ad quatuor vel quinque verborum prolationem per presbyterum in papistica missa; et modo visibili residet, ac se juxta corpus continet in cœlo: juxta veras corporis sui qualitates et quantitates corporaliter cœlum occupat; juxta autem corpus quod nullas humanas condiciones habet corporaliter cœnam Domini occupat, ac in ea continetur. Visibile corpus Christi corporaliter locant in cœlis: invisibile vero Christi corpus corporaliter docent esse in eucharistia. Sed hoc non est aperte et liquido, sed obscure et ænigmatice loqui. Christus autem nullum מִשַּׁל, quod est Proverbium quid. proverbium, dixit. Proverbium enim est quod non facile ab omnibus intelligitur, vel quia verba ex quibus constat sunt rara, inusitata, aut variæ significationis; vel quia talem in se proverbium continet eruditionem et doctrinam, ut raro vel difficulter comprehendamus: quemadmodum sunt sententiæ Salomonis, quas מִשַּׁל, id est, proverbia, vocat; in quibus non solum sunt multa difficilia verba, verum etiam sententiæ quam plurimæ intellectu admodum difficiles. Christi autem oratio quam habuit ad suos de discessu corporis sui e terris, quæ erat ista, "Exivi a Patre, et veni in mundum; iterum relinquo mundum, et vado ad Patrem," nihil ambiguitatis, difficultatis, vel obscuritatis (ut apostoli testantur) in se habuit; sed palam et aperte quæ fuerunt dicta in hac oratione de corporis ejus recessu intellexerunt. Parum igitur candide et minus Christiane faciunt neoterici, qui perspicuitati et lumini verborum Christi suis interpretationibus tenebras et nebulas obfundunt.

Nos igitur perspicuitatem et lucem verbi divini assequentes Christum (quod ad carnem ejus attinet) mundum reliquisse docemus et credimus; Spiritu tamen suo tam bonos quam malos sustentare; hos quidem, ut pie vivant; illos autem, ut impie vivere desistant. Et in sacra actione cœnæ suæ mysticæ piis ita semper adest, ut illis seipsum totum tum corpore tum anima communicet; non ut in corpus per os descendat, sed ut in animam per fidem sese infundat, ejusque vi et virtute cum corpus tum anima pie recipientis sacramentum sanctificentur ad vitam æternam; modo non secundum carnem, sed secundum Spiritum, qui se Christo sacramentis obstrinxere rivant et ambulent. Hæc est nostræ fidei ratio ex sacris

literis deducta, rata, et obsignata, quam veram ac sinceram coram Deo et sanctis angelis ejus ex verbo Dei scimus, agnoscimus, tutamur, et defendimus; pro qua vitam hanc mortalem deponere (si ita Deo visum fuerit) sumus parati; certo persuasi quod animas nostras sic deponendo bene facturi simus, et cum Christo per Christum victuri imperpetuum. Jam ad alias rationes quibus movemur ut a neotericis dissentiamus descendam.

Decimaquarta probatio nostræ assertionis.

Hebræ. ii. iv.

Similem esse
fratribus
quid.

Reg. ii.

“Similis est fratribus per omnia excepto peccato.” Si Christus similis sit fratribus per omnia, juxta D. Pauli testimonium, injuriam faciunt Christo qui illum dissimilem fratribus reddunt. Similem esse fratribus est, non solum carnis sanguinisque et animæ fratrum naturis et substantiis communicare, verum etiam illarum veras qualitates, quantitates, et dimensiones naturæ et substantiæ fratrum semper retinere et nunquam deponere: quod si deposuerit, tunc desinit esse similis fratribus. Jam talis est nostra natura et substantia, ut semper locum occupet; et dum in uno loco fuerit, pro eodem temporis instanti in alio loco esse non possit: ut natura et substantia corporis Eliæ, dum esset in terris et hæc loca inferiora mundi teneret, in cœlis non agebat, nec turbine ab Elisæo fuit ablatus; et ubi Elias ascendit turbine in cœlum, cernente Elisæo et ita clamante, “O pater, pater, Israelitarum currus et equites,” in terris cum Elisæo tunc desiit esse. Talis autem est natura et conditio omnis seminis Abrahæ, ut semper unum locum pro uno temporis instanti occupet; ita ut simul et eodem tempore diversa loca occupare non possit. Cum Christus juxta carnem ab Abrahami semine assumptam similis sit fratribus, ut qui veras, nativas, et genuinas conditiones et naturas humani corporis retineat, oportet ut eisdem naturæ legibus constringatur et contineatur (quod ad humanitatem ejus spectat), ut sit in uno loco pro uno temporis instanti, et, dum superna et cœlestia loca occupat, a terrenis et inferioribus absit; quemadmodum, dum terras hasce incoleret, a supernis sedibus abfuit. Ita quoad corporis ejus veritatem et substantiam simul cœlum et terram implere vel occupare non possit, quin fratribus statim futurus dissimilis. Quod si corporis ejus naturam et substantiam, quam ex Abrahami semine Christus in utero beatæ virginis assumpsit, ita extendat ac dilatet, ut cœlum et terram simul impleat vel occupet, naturam

et conditionem seminis Abrahæ exuit ac deponit, nec (ut dixi) fratribus similis est. Nam hominis non est nec angelorum naturæ, sed solius Dei, duos simul vel occupare, vel omnes simul locos implere. Hominum vero et angelorum est, ut, quando uni loco adsunt, ab aliis pro eodem temporis instanti absint: ut Christus, cum esset juxta carnem trans Jordanem, ubi Joannes fuerat baptizans primum, non erat Bethaniæ, ubi Lazarus erat mortuus, ut ipsemet testatur: "Et gaudeo Joan. x. xi. propter vos, ut credatis, quod non fuerim ibi." Ita cum esset juxta carnem in monte Tabor, non erat Hierosolymis; et cum Matt. xvii. esset in terris, non erat juxta carnem in cœlis: et jam cum sit in cœlis, non est juxta carnem in terris. Cum igitur Christus Deus sit et homo, et, quatenus Deus, retineat et nunquam deponat veri Dei substantiam et naturam, ut sit et maneat in perpetuum verus Deus, similis Patri et Spiritui Sancto; ita cum sit verus homo, quatenus est homo, retinet et nunquam deponit veri hominis substantiam et naturam, ut sit et maneat imperpetuum verus homo, similis fratribus, juxta D. Pauli doctrinam.

Nam Christus Salvator noster, verus Deus verus et homo in una persona, in hac unitate personæ naturas et substantias veri Dei et veri hominis semper retinet ac servat: et quamvis natura humana assumpta sit in Deum, ut unam personam Christi Dei et hominis constituat; Christi tamen Deitas humanæ naturæ substantiam et veritatem non absorpsit, non annihilavit, non destruxit, non confudit, neque commiscuit: sed utriusque substantiæ et naturæ veritas, tum Dei tum hominis, in Christi persona manet semper discreta et distincta, nec una in alteram convertitur; nec præstantior et dignior natura in Christo (nempe Dei) minorem et inferiorem (nimirum hominis) destruit, consumit, aut in naturæ divinæ conditionem, proprietatem, aut dignitatem mutat vel convertit. Et juxta divinæ suæ naturæ veritatem (quatenus est similis Deo Patri) nobis in terris adesse confitemur; sed juxta humanæ naturæ certitudinem (quatenus similis est fratribus) nobis in terris adesse credere non possumus. Nam ita Deus et homo in una persona Christi conjunguntur, ut neutra natura veritatem suam amittat, nec alterius proprietates et conditiones altera induat, sustineat, aut vindicet. Cum enim solus natura esset Deus, ut homo fieret, divinitatem suam in carnem non convertit; sed per assumptionem humanitatis in Deum Deus factus est homo.

Joan. i.

Et quemadmodum in terris humanam naturam mortalem assumpsit in Deum, et tamen mortalis naturæ humanæ conditionem non destruxit, nec divinæ naturæ adæquavit, sed utrique naturæ, Dei et hominis, semper suas servavit conditiones et qualitates (excepto peccato), ut Christus, quatenus homo, juxta naturam divinam in cœlis esset et in terris; juxta naturam humanam in terris esset et non in cœlis: ita et a resurrectione a mortuis tertio die veram humanam naturam jam factam immortalem semper servavit, et tandem in cœlos a terra sustulit, ut jam in cœlis Deus fieret et homo, ubi ante solus Deus erat; et in terris usque ad consummationis tempus Deus tantum esset (sublata corporis sui substantia) ubi ante Deus erat et homo. Ita sicuti post incarnationis suæ mysterium in utero virginis in terris egit juxta utriusque naturæ, divinitatis et humanitatis, substantiam, virtutem, et efficaciam; pari modo jam post illius ascensionem in cœlos in terris agit juxta divinitatis substantiam et humanitatis (per divinitatem) efficaciam (hoc est, Spiritu suo), et non substantiam. Nam quemadmodum nostra conversatio per Spiritum Sanctum in cœlis est, unde expectamus Redemptorem nostrum, qui reformabit corpora nostra, ut sint conformia corpori suo glorioso; et tamen quoad corporis nostri substantiam in terris deorsum solum degimus et versamur, et non in cœlis; ita et Christi mortis, resurrectionis, et ascensionis virtus et efficacia per Spiritum Sanctum nobis qui in terris vivimus adsunt; et tamen quoad ejus corporis substantiam in cœlis superne degit et versatur, et non in terris: unde illum expectamus, ut tandem Spiritu Dei Patris sui e mortuis resuscitati substantialiter et corporaliter illi in aëre occurramus, qui substantialiter et corporaliter descendens est ad judicandum vivos et mortuos. Interim quia fratribus suis est (uti Paulus dicit) similis, corporis illius substantiam in cœlis ad dextram Dei Patris collocamus, ut quoad illius corporis et sanguinis præsentiam nec in cœna nec in terris quæramus, sed superne, ubi est ad dextram Dei sedens. Illic eum quærimus, dum hic vivimus: illic eum inveniemus, cum hoc corporis ergastulo fide ipsius liberati fuerimus.

Philip. iii.

Colos. iii.

Hebræ. ii. iv.

Recognoscamus verba D. Pauli, "Similis est fratribus per omnia dempto peccato." Non dicit Paulus, Similis fuit fratribus per omnia: sed, "est (inquit) similis fratribus per omnia." Paulus hanc epistolam post Christi ascensionem in cœlos scripsit, cum jam omnes mortalis corporis deposuisset conditiones, et

immortalitate donatus esset; et tamen dicit, "Similis est fratribus:" unde constat, quod Christus, quoad humanitatem ejus attinet, non exiit humanas condiciones per resurrectionem, quamvis immortale, incorruptibile, gloriosum, et spirituale corpus induisset; humanam naturam per resurrectionem ad incorruptionem restituens, non ejus veritatem auferens. Humana autem natura post resurrectionis magnificentiam eadem quæ erat (quod ad veram humanæ naturæ substantiam attinet) semper permansit; sed immortalitatem naturæ humanæ, quam antea non habuit, in resurrectione assumpsit. Sed mutata jam corporis Christi mortalitate, et immortalitate donata, adhuc (inquit Paulus) Christus est fratribus similis; hoc est, verus homo ex anima rationali et humana carne subsistens, ut Athanasius dicit. Præterea dixit quod Christus non solum similis est fratribus, verum etiam, "per omnia, inquit, similis est fratribus:" ac si dixisset, Exceptis peccati sordibus et maculis, Christus quoad humanitatis suæ substantiam et naturam in omnibus convenit et similis est fratribus. Illi autem veram corporis humani naturam, hoc est, corpus et animam, habent: eadem ergo et Christus habet. Illi eandem corporis humani naturam non ubique vel pluribus in locis simul habent; sed in uno loco pro uno temporis instanti semper retinent: idem et Christus facit. Nunquam enim legitur Christum (quod ad veram humani sui corporis substantiam attinet) simul in pluribus locis fuisse. Fratres autem ejus, quos corpore e terra sustulit, ut Enoch et Elias, quoad corporis illorum et animæ substantiam jam non sunt in terris: sic et Christus, qui illis est similis, quoad corporis et animæ ejus substantiam jam non est in terris; nam e terris in cælos corpus et animam suam subduxit.

Nos igitur, qui corporalem ejus præsentiam in cœna negamus, cum D. Paulo illum similem per omnia fratribus facimus. Neoterici autem, qui corporalem ejus præsentiam in cœna asserunt, cum Marcione, Eutyche, et aliis hæreticis, per omnia dissimilem fratribus suis faciunt; nam omnia quæ naturæ humanæ semper et inseparabiliter adsunt, sive sit morti obnoxia, sive a morte libera, neoterici tollunt. Sed sive sit natura humana in Christo in Deum assumpta, sive natura humana quæ ex puris naturalibus constat, semper natura humana suas nativas et inseparabiles qualitates retinet ac servat; non nomina, verba, et titulos tantum, sed res ipsas. Nam quemadmodum in essen-

tia divina consistit unitas, ac in personis pluralitas; ita in persona Christi (quoad personæ proprietatem) est unitas, et in unitate personæ consistit essentiæ pluralitas. Christus enim utriusque naturæ veras essentias, Dei et hominis, in unitate personæ retinet; ita ut in Christo nec naturarum commixtionem nec personæ divisionem confiteamur. Utriusque autem naturæ essentias in Christi persona ponimus; sed commixtionem naturæ, vel divisionem personæ non agnoscimus. Et ideo est quod Paulus dicit, Christum, quoad ejus naturam humanam, similem esse fratribus.

Viderint isti neoterici, qui corporalem Christi præsentiam in sacramento constituunt, qualenam corpus et qualem naturam humanam Christo tribuant. Paulus quidem tale corpus talemque naturam humanam Christo semper ascribit, qualia nos portamus et circumferimus, excepto peccato: et jam a Christi resurrectione, excepta ejus immortalitate, Christi corpus nostram naturam nunquam exuit, nec deponit suas nativas et inseparabiles qualitates, quæ essentiæ naturæ indivulse cohererent. Semper, ubicunque fuerit, corpus humanum in loco est, et habet suas longitudes, profunditates, altitudines, ac alias dimensiones. Habet etiam humanum corpus sua membra discreta, separata, et disjuncta, quæ mira proportionem, harmoniam, et consensu corpus ipsum constituunt. Membra vero humani corporis ad constitutionem totius concurrunt; sed discretim, disjunctim, et separatim sua loca in corpore humano retinent. Non sunt autem confusa, ut alterum alterius locum occupet, vel ut simul omnia confuse confundantur: sed in corpore humano caput suum locum et dignitatem in eminentiore parte corporis vindicat; collum, scapulæ, brachia, venter, pedes, et cetera quæ ad humani corporis constitutionem concurrunt, singula membra seorsim in corpore loca propria et dignitates conservant. Et quemadmodum membra humani corporis mutuo sibi ipsis non invident, sic nec unum membrum alterius membri locum et dignitatem usurpat; sed singulatim ac discretim suis sedibus et locis jure hæreditario in humano corpore gaudent et fruuntur. Jam D. Paulus dicit quod Christus, quatenus homo, sit similis suis fratribus: hoc est, quod tale habeat corpus humanum, quod humanis proprietatibus (hoc est, longitudine, latitudine, et profunditate humani corporis) absolvitur. Et in hoc corpore vero et organico membra habet discreta, disjuncta, ac separata, ut singula discretim in suo corpore suas proprias sedes et

dignitates vindicent et occupent, et nullum membrum alterius membri locum usurpet, ut antea dixi. Trutinemus igitur et æqua lance libremus an humana Christi natura, quam neoterici fingunt ad quatuor verborum prolationem adesse in cœna Domini, has retineat conditiones, vel non. Ipsimet vero id pernegant, et dicunt verum corpus Christi in cœna adesse; sed tamen non localiter. Dicunt etiam naturale corpus Christi confici ex pane, sed illud naturale corpus in sacramento nullas habere naturales proprietates. Habere autem corpus Christi in cœna singula membra humani corporis dicunt; sed non disjunctim et separatim posita, propter panis formam, quæ arctior et angustior est quam ut sub ea singula membra Christi corporis propria loca et naturales sedes vindicent atque possideant. Totum tamen et integrum Christum, quatenus est verus homo, intra bini pollicis mensuram et ambitum (ut aiunt) continent; ita ut caput et pedes, brachia et venter, unum locum in corpore Christi teneant.

Hæc vero et infinita alia stulta, absurda, et puerilia habent neoterici, quibus errorem suum in hac causa muniant et defendant. Est verum corpus, sed non simile corporibus fratrum: est naturale corpus, tamen naturalibus corporibus dissimile. Vera natura humana in cœna adest, sed omni naturæ humanæ dissimilis. Quam horrenda sunt ista, et quam periculosa christiano homini, talem naturam humanam et tale corpus humanum Christo (qui verus est Deus et homo) attribuire, quæ nullas humanæ naturæ conditiones habeat! Si hoc non sit humanitatem Christi penitus tollere et destruere, judicent omnes qui Christum ex animo norunt et diligunt. Hoc autem firmiter credimus, et nullatenus dubitamus, quod Christus Jesus Salvator noster, quantum ad humanitatem ejus attinet, similis sit nobis, excepto peccato: et illam similitudinem, quam juxta humanam naturam habet nobiscum, nunquam (quocunque in loco fuerit) deposuit, sive in terris sive in cœlis fuerit. Cum igitur doctrina et fides neotericorum tale corpus Christi in cœna constituent quod corporibus nostris per omnia sit dissimile, ab illis merito, verbo Dei coacti, dissentimus, et corpus Christi esse quod prædicant omnino negamus; nam (Paulus inquit) similis est fratribus per omnia. Ejus verbis credimus et firmiter adheremus; a quibus, adjuvante Deo, nec ferro nec igne dimovebimur, certo persuasi, quod ille Christus, pro quo tam strenue neoterici in missa contendunt, sit fictitius, et nihil aliud quam

somnium aut phantasma: nam verus Christus, ubicunque sit, similis est fratribus. Et quem illi fingunt in missa, fratribus dissimilem, nos ignoramus. Satis autem est quod similem nobis agnoscimus, quem in cœlis sursum colimus et adoramus; unde venturus est in novissimo die, ut causas omnium rectissimo iudicio discernat: apud quem nihil dubitamus quin adversarii nostri, antichristus Romanus cum suis rasis, ipsorum impietatis rationem reddituri sint, nisi in hac vita hujus hæreseos et idololatriæ illos pœnituerit. Quod ut concedat ille qui solus corda hominum ad pœnitentiam convertit, obnixè in Christo precor. Amen.

Decimaquinta probatio nostræ assertionis.

Luc. xxii.
1 Cor. xi.

“Hoc facite in mei commemorationem.” Si quis recte horum verborum naturam et Christi sententiæ proprietatem perpendat, nullo negotio animadvertat Christum sui corporis in mortem traditi memoriam per sacram cœnam instituisse, et non corporalem sui præsentiam. Nam jussit cœnam sanctam celebrari ad recordationem mortis illius, et non ut corpus ipsum ex pane conficeretur; ut liquido ex verborum Christi natura et propositionis proprietate constabit. Primum, dicit, “Facite.” Non dixit, Create de novo corpus meum; nec dixit, Transubstantiate panis et vini substantiam in meum corpus et sanguinem; nec, Corpus meum ex pane factum sacrificate in remissionem peccatorum. Nihil horum dixit; sed, “Hoc facite” (inquit), nempe, quod me jam videtis facere. Facere autem cœnam Domini est ita agere in sacra cœnæ actione ut Christus agere præcepit, et ut in hoc sacræ cœnæ mysterio unius Domini sola auctoritas valeat. Facere cœnam ergo est Domini institutione, verbo, atque exemplo panem et vinum communi usu exuere, et in sacrum usum applicare; et non panis et vini substantiam vel penitus destruere, aut in aliam substantiam, nempe corporis Christi, transubstantiare.

Facere
cœnam
Domini
quid.

Mirum est quod hujus dictionis, “facite,” naturam neoterici aliquando, saltem missando, non perpendant. Sed, quemadmodum ex verbis Christi, ita et ex sententiis ejus nihil certi constituunt. Præstaret omnino potius naturam vocum perpendere et explicare quam contra vocum naturam et veritatem voces detorquere, et in peregrinam significationem urgere. Nam ubi de vocis natura et proprietate nihil certi constat, sursum ac deorsum, Euripi more, quicquid disputatur vagatur.

Rectam ergo definitionem vocis in omnibus controversiis constituent; et tunc facile elici possit cuius sententiæ et utri parti vocis proprietas magis conveniat. Quis autem hanc vocem, "facite," in Christi sententiâ, "Hoc facite in mei commemorationem," diceret idem significare quod, "hoc corpus meum sacrificate," non ad memoriam, sed re ipsa? Hoc equidem Christianum non est, sed potius Protea aut Vertumnus agere; vocesque a Christo simpliciter prolatas a simplici et genuina natura detorquere, maxime cum nullum simile loquendi modum ex sacris libris proferre possint. Neque vero, si id etiam possent, firmum argumentum inde conficeretur, tota scriptura testante Christum semel immolatum esse.

Idem etiam neoterici faciunt in hac voce, "memoria." Memoria.
 Proprietatem et naturam memoriæ, quæ absentium tantum contemplationem comprehendit, præsentium naturas, proprietates, ac substantias comprehendere volunt: ut Christi absentis a terra memoria sit idem atque ipsum corpus Christi jam præsens habere. Primum, memoriæ naturam ac proprietatem tollunt, quæ circa rei memoratæ substantiæ absentiam versatur: quod est non solum ignorantia finitionis memoriæ vocis naturam præterire, sed etiam et partes et membra memoriæ non intelligere. Nam memoria est vel naturalis, vel artificialis, vel spiritualis. Naturalis retinet absque omni externo adminiculo quæ antea intellectu vel sensuum perspicuitate sunt comprehensa. Naturalis memoria.
 Artificialis ea retinet quæ vel ex intellectus industria vel sensuum perspicuitate comprehendit; sed non absque aliquo adminiculo, vel sensibus externe objecto, aut de novo intrinsecus animo concepto. Adminiculum autem externum est annulus, liber, vel huiusmodi quibus solent uti qui amicorum immemores esse nolunt. Artificialis memoria.
 Spiritualis vero memoria ea retinet spiritualia quæ ex Spiritus sancti afflatu comprehendit; et tamen, ne apprehensa ex memoria elaberentur, spiritus ac fidei contemplationi Deus optimus adminicula spiritualia adjunxit. Adminiculum.
 Hasce omnes memoriæ species circa earum rerum substantias quæ absunt versari constat; sive per se memoria res absentes contemplatur, sive aliquo alio medio vel naturali aut spirituali memoria adjuvatur: sed res memorata nunquam re ipsa adest. Spiritualis memoria.
 Naturalis memoria vel amici absentis præsentiam, aut lectionis ac studii notitiam et cognitionem, retinet. Artificialis nec absentium nec intermissi studii notitiam retinet, nisi aliquo externo adminiculo adjuncta. Ideo Cicero et alii multi, ne ab-

sentium et lectionis memoria præterflueret, locos et imagines invenerunt, quibus memoria naturalis parum retenta adjuvaretur: in ipsis tamen locis et figuris, quibus memoria versaretur, res memorata corporaliter non extitit. Memoria autem spiritualis ne hebescat ac obliteretur, Spiritus sanctus summa ope cavet, et adminicula addit, videlicet, verbum ac sacramenta Dei, quæ memoriæ Spiritu sancto præditæ Christum corpore absentem modo spirituali præsentem faciunt; sed non ita ut Christus, cujus memoriam sacramenta et verbum Dei reflicant, corporaliter adsit; sed, quemadmodum memoria in rebus caducis ac evanidis aliquibus modis (nempe locis ac figuris) adjuvatur, ita in rebus maxime seriis et spiritualibus verbo ac sacramentis memoria adjutatur. Et sicut substantialiter res mortales atque caducæ figuris ac locis, quorum præsidio memoriæ infiguntur, non insunt; sic res divinæ et spirituales substantialiter verbo ac sacramentis non adsunt, quod ad illarum corporalem substantiam attinet.

Quemadmodum autem isti horum verborum, 'facite,' et, 'in memoriam facite,' naturam ac proprietatem vel ignorant aut contemnunt; ita et totius propositionis et sententiæ Christi conditionem subvertunt. "Hoc (inquit Christus) facite in memoriam mei:" quod si exponas, sonat, "Facite hæc quæ me videtis facere; non ut me ex pane faciatis de novo; sed ad recordationem mei antehac in utero matris meæ facti, et jam pro vestra[rum] animarum salute immolandi, et in memoriam corporis mortis meæ facite." Et quemadmodum naturam et proprietatem istorum verborum, "Hoc facite in mei commemorationem," plane neoterici subvertunt, et aliter interpretantur quam orthodoxi patres omnes; ita et istorum verborum, "Hoc est corpus meum," naturam ac proprietatem penitus destruunt, et novum ac peregrinum sensum fingunt omnibus orthodoxis patribus ignotum. Et ideo satis equidem admirari non possum neotericos tam obfirmate ac pertinaciter ita verborum et sententiarum Christi naturam, veritatem, ac proprietatem obumbrare atque obfuscare, cum omnes veteres sanctique patres aliter verba et sententiam Christi interpretentur quam neoterici, ut in hoc tractatu manifestissime apparebit.

Augustinus tropicam loquutionem in verbis cœnæ ubique fere constituit, ubicunque de ejus rei argumento tractat: ut ad Bonifacium epistola 23¹: Contra Adimantum Manichæum

[¹ Si enim sacramenta quandam similitudinem earum rerum qua-

cap. 12²: De doctrina Christiana libro 3, cap. 16³: In Psalm. 99⁴. Apud veteres hæc sacra Domini cæna aliquando missa vocatur; non ideo quod ministri Christum Deo Patri mittant et sacrificent, sed quia gratiarum actiones laudesque perennes Deo pendant, quod unigenitum Filium suum pro salute mundi ipse in mundum miserit, ut morte afficeretur. Apud Tertulianum cæna sacra *ἀγάπη* vocatur, quia, dum cæna ministraretur, in pauperes divites suorum bonorum erogationem facerent. Aliquando cæna Domini immolatio, celebratio, oblatio, et sacrificium nominatur; non quod re ipsa immolatio esset, sed quia in cæna immolationis Christi semel pro nobis oblatus et immolatus celebris fieret commemoratio; ut iidem sancti patres testantur. Vocatur etiam cæna Domini aliquando eucharistia, propter gratiarum actiones, quas ecclesia impendit pro morte Christi. Nonnunquam cæna Domini apud patres vocatur sacramentum seu mysterium: sed hoc fit, non quia in sacramento et mysterio Christus corporaliter comprehendatur, sed quia in sacramento et mysterio commemoratio fiat de omnibus beneficiis quæ Christus in morte sua pro nobis persolvit. Appellatur etiam aliquando cæna Domini viaticum; non ut Christus corporaliter manu ducat mysteria cænæ percipientem in cælum, sed quia qui fide mysteria mortis Christi suscipit fide ab æterna morte liberatur, et cum Christo regnabit in perpetuum. Sit igitur sacra Domini cæna mortis Christi sacratissima memoria, juxta sacras scripturas et sanctorum patrum testimonia; et non ultra creaturas panis et vini ad adorationem exponant. Nam nisi resipuerint qui hoc faciunt, tandem idololatriæ pœnas gravissimas luent.

Sacra cæna
varius nomi-
nibus appel-
lata.

Et quemadmodum verborum et sententiarum Christi natu-

rum sacramenta sunt non haberent, omnino sacramenta non essent. Ex hac autem similitudine plerunque etiam ipsarum rerum nomina accipiunt.—Op. Tom. II. col. 93. c. Basil. 1569.]

[² Non enim Dominus dubitavit dicere, Hoc est corpus meum, cum signum daret corporis sui.—Id. Op. Tom. VI. col. 187. c.]

[³ Figura est ergo, præcipiens passioni Domini esse communicandum.—Id. Op. Tom. III. col. 53. B.]

[⁴ Id. in Psalm. xlviii. (xcix.) Spiritualiter intelligite quod locutus sum. Non hoc corpus quod videtis manducaturi estis, et bibituri illum sanguinem quem fusuri sunt qui me crucifigunt. Sacramentum aliquod vobis commendavi: spiritualiter intellectum vivificabit vos.—Tom. VIII. col. 1105. B. c.]

ram ac proprietatem neoterici contemnunt; ita et ipsam sacram Christi cœnæ institutionem truncant ac mutilant. Nam contra expressum mandatum Dei, "Bibite ex hoc omnes," neoterici panem sine calice distribuunt; quod non solum est Christi institutum mutilare, verum etiam sanguinis Christi effusionis memoriam e memoria expellere. Sacro enim calice rite juxta Christi institutionem ministrato et populo distributo, virtus utique effusi Christi sanguinis conscientias fide recipientium obsignatur. Igitur qui unicam tantum eucharistiæ partem (nempe panem) accipiunt, non sacramentum Christi, sed fructum panis et satanicum idolum percipiunt; et ministri qui sic panem absque calice distribuunt sacrilegium committunt, et idolum pro Deo vero ad adorationem ostentant. Nam in recta administratione sacramentorum Christi institutio et auctoritas tantum valere debent. Præterea, quemadmodum veram naturam et proprietatem verborum et mentis Christi una cum Christi vera institutione sacræ cœnæ ab ecclesiis Christi neoterici deturbarunt; ita frigidis et impiis cæremoniis jam sua, et non Christi, sacra in ecclesiis ornant atque magnificant. Nam quod nunc faciunt Christus prohibuit; et quod omittunt ac negligunt Christus omnino fieri præcepit: ut ex collatione sacræ Domini cœnæ cum his quæ jam in missa papistica fiunt apertius constabit; si modo sacra cum profanis componere liceat.

Collatio.

Quomodo Christus, Filius Dei, sapientia Patris, sacra cœna usus sit; et quomodo alios uti docuerit.

Sub initium sacræ cœnæ concionem habuit gravissimam, quo multis argumentis Judam proditorem suum ad pœnitentiam revocaret. Admonuit illum primo indiscriminatim, ne illius impietatem ceteris apostolis palam faceret, inquiens, "Unus vestrum me proditurus est." Deinde, ad meliorem mentem revocare studet, argumentum ducens a religione mensæ; ubi inter omnes probos, ut una mensa qua omnes pascuntur, ita et una esse debet mens quæ omnibus bene velit. "Qui intinxit (inquit) mecum manum in catino, hic me proditurus est." Tertio, deterret proditorem a proditione sceleris metu et pœna quæ proditionem comitarentur. "Væ (inquit) homini

illi per quem Filius hominis proditur. Bonum erat ei, si natus non fuisset homo ille." Finita sanctissima concione, dum epulum typici agni comederent, accepit Jesus panem, et, cum egisset gratias, fregit, deditque discipulis, et ait, "Accipite, comedite; hoc est corpus meum."

Huc usque de panis distributione in sacra Domini cœna juxta institutionem et mandatum Christi. Jam sequetur,

Quomodo papa, primogenitus antichristi, impia missa (quam impie sacram cœnam Domini vocat) utatur, et alios uti doceat.

Conciones ex verbo Dei de pœnitentia nullas habent, imo omnino abominantur: etsi quæ aliquando fuerint sunt tales quæ veram pœnitentiam obscurant aut etiam sepeliant; nam humana et impia doctrina conscientias stupefaciunt ac conturbant sub specie veræ doctrinæ. In ipsa missæ actione panem accipiunt, gratias tamen non agunt; sed tantum digitis panem crucibus signant: panem vero non frangunt, nec ecclesiis distribuunt: verba autem, "Accipite et manducate," recitant, sed mentiendo: nemo accipit, et nemo panem comedit: "hoc est enim corpus meum," tacite susurrant.

Huc usque de pane missali juxta institutionem Romani pontificis. Videamus jam quomodo sacer panis in usu sacrae Domini cœnæ juxta institutionem Christi conveniat cum impio pane in missa juxta institutionem Romani antichristi.

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|---|--|
| 1. Christus in sacra cœna accepit panem, et publice gratias egit. | Romani neoterici in impia missa panem accipiunt, et secreto atque tacite panem crucibus signant. |
| 2. Christus panem publice aliis fregit. | Neoterici arcane sibi ipsis panem frangunt. |
| 3. Christus in cœna dedit panem discipulis. | Neoterici sibi ipsis solis panem in missa impertiunt. |
| 4. Christus aliis in cœna palam dixit, "Accipite et manducate." | Neoterici sibi ipsis in missa tacite dicunt, "Accipite et manducate." |
| 5. Christus panem consecratum dedit manducandum. | Neoterici panem elevant adorandum. |
| 6. Christus panem corporis sui immolandi sacramentum fecit. | Neoterici Christum se dicunt re ipsa sacrificare. |

7. Christus cognita lingua in sacra cœna omnia peregit. Neoterici ignota lingua in missis omnia agunt.

Priusquam ad alteram speciem sacramenti progrediar, rogo ut pii omnes propter Christum cogitent ac perpendant, quantum in usu et distributione panis in sacra cœna juxta institutionem Christi discriminis sit ab usu et distributione panis in impia missa: et ubi discrepantiam et antithesin animadverterint, statim perspicient panem in diabolica missa ita cum sacro pane in cœna Domini convenire ut frigida cum calidis, humentia cum siccis, mollia cum duris, et sine pondere habentia pondus. Et ubi hæc discrimina intellexerint, ad mentes illos redire admoneo, et cogitare apud se quis horum sit præferendus, Christus unigenitus summi Patris, an neoterici hac in causa antichristi filii. Et si Christi personam neoterici præferunt, judicent ipsi num etiam usus panis in sacra cœna juxta institutionem Christi non sit præferendus usui panis in impia missa juxta institutionem antichristi. Et ubi hæc omnia mature deliberaverint, dicant mihi bona conscientia, num quemadmodum Christi persona omnibus personis est præferenda, an non ita et usus sacræ Domini cœnæ a Christo institutus omnibus aliis usibus sit antefendus. Hæc piis animis altius consideranda relinquo, et ad collationem alterius partis sacræ cœnæ me conferam.

Collatio.

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| 1. Christus Dei Filius in sacra cœna accepit poculum, et gratias egit. | Neoterici in impia missa poculum accipiunt, et crucibus digitorum notatis signant. |
| 2. Christus Dei Filius poculum quibuscum sedebat dedit. | Neoterici illis qui adsunt non dant. |
| 3. Christus dixit, "Bibite ex hoc omnes." | Neoterici omnes ex poculo bibere prohibent. |
| 4. Christus palam dixit, "Hoc facite in mei commemorationem." | Neoterici dicunt se idem facere et offerre quod Christus fecit et obtulit. |

Hunc etiam poculi usum in sacra Domini cœna juxta Christi institutionem cum usu poculi in impia missa conferant; et nullo labore Christi institutionem cum impia missa omnibus modis pugnare facile percipient. Et ubi repugnantias intellexerunt, dicant hic, ut coram Deo in novissimo die responsuri sunt, uter horum anteponendus sit, usus poculi in sacra Domini

cœna juxta institutionem Christi, an usus poculi in papistica missa juxta antichristi tyrannidem. Hoc autem ex verbo Dei apertissime constat, quod impia missa et sacra Domini cœna inter se non convenient: et qui hoc noverint, si missis hisce diabolicis adhaerere voluerint, suo periculo facient; tandem reddituri rationem quod mandata Dei propter traditiones hominum neglexerint; et tunc demum sentient quam horrendum sit incidere in manus Dei viventis.

Sed scio quid prætexant neoterici, et quomodo Christi institutionis in sua cœna violationem conentur excusare: nempe catholicam ecclesiam missarum privatarum usum tanquam sacrum admisisse, et catholicos patres verbum Dei sic interpretatos fuisse. Quibus sic respondere oportet: ecclesiam quæ privatarum missarum usum admisit esse catholicam, sed impiam, et non sanctam; ideoque tanquam catholicam et universalem meretricem Babylonicam, antichristi sobolem, ab omnibus contemnendam. Sancta enim catholica ecclesia Christum auctorem et sponsum suum tantum audit. Nam Christus, qui est in sinu Patris, ipse ecclesiæ catholicæ sanctæ enarravit, quomodo sese in omnibus quæ ad fidem et usum sacramentorum spectant gereret. Et hanc suam voluntatem absolute et perfecte in verbo suo patefecit: quod (scilicet verbum) certitudinem, auctoritatem, ac sufficientiam habet, nec ab ecclesia catholica christiana, nec a Romana et antichristiana, sed a Deo ipso: et tantum propter hunc auctorem Deum sancta catholica ecclesia audiri debet. Noluit enim Deus in causa fidei a primi hominis lapsu hominibus credi sine certis et evidentissimis ipsius verbi testimoniis: imo, quod hominum conditionem superat, etiam angelis de cœlis credi noluit præter vel contra verbi sui certitudinem: multo minus istis personatis asinis, qui impiis missis hodie in sua catholica ecclesia inserviunt; quæ nova catholica ecclesia nec auctor nec testis est divinæ veritatis. Non auctor; quia quæ jam docet et agit omnibus modis pugnant cum verbi Dei certitudine: nec vero testis; quia totam narrationem sacrarum literarum, imo ipsam historicam commemorationem, vel abstulit vel mutavit, ut in hac causa eucharistiæ paulo ante per antithesin ostendi. Si autem ista Romana ecclesia, cujus tyrannide hodie Anglica ecclesia jacet oppressa, testis esset verbi Dei, proculdubio testis officium observaret; quod est, nec addere nec demere quicquam verbo Dei, sed bona fide quod verbum Dei in se continet tantum testificari. Sed, ut jam ostendi, ista

*Ecclesia
catholica,
sed non
sancta.*

Pontificia
ecclesia
catholica
neque iudex
nec testis.

Judicis
officium.
Testis offi-
cium.

catholica meretrix neotericorum ecclesia non solum verba et narrationes, verum etiam doctrinas verbi divini mutavit: quare non audienda tanquam iudex, nec admittenda tanquam testis. Nam iudicis officium est sententias ex legibus proferre, et secundum leges judicare: et testis est ea in testimonia producere quæ certo et indubitato cognita habet. Judicet igitur neotericorum ecclesia secundum leges divinas, et ei nos ipsos omni honore ac reverentia subiciemus: proferat adversum nos ex verbo Dei testimonium, et illud omnino humiliter admittemus. Sed ita se res habet: tyrannice leges Dei usurpant, et falsissime in verbi Dei professores testimonium dicunt: quare talem ecclesiam, licet catholicam, pro sancta catholica ecclesia non agnoscimus.

Negamus etiam omnibus modis orthodoxos patres unquam verbum Dei ita fuisse interpretatos, ut illorum interpretationibus vel panis et vini substantiæ destructionem vel in naturalem corporis Christi substantiam conversionem constituerent: nec usquam ex sanctorum patrum interpretationibus constat, Christum corporaliter sacramentalibus signis adesse, vel sub signis sacramentalibus in remissionem peccatorum offerri: sint illorum libri iudices. Quemadmodum igitur neotericorum catholicam ecclesiam pro vera et sancta Christi catholica ecclesia multas justissimas ob causas non agnoscimus; ita et illorum interpretes pro piis ac fidelibus verborum Dei interpretibus non admittimus. Nam, quemadmodum officium pii iudicis est semper secundum leges judicare, et pii testis est vera audita et cognita in omnibus controversiis proferre; ita et veri ac fidei interpretis est ea quæ interpretanda sibi sumit, non solum verba, verum etiam mentem, auctoris quem interpretandum sumpsit, religiose et summa fide reddere. Conferamus ergo verba et mentem Filii Dei in sacra cœna cum interpretatione neotericorum. Quod si fideliter verba ac mentem Spiritus sancti retineant, pro veris ac fidelibus interpretibus illos agnoscemus: sed si et verba et mentem Spiritus sancti subvertant, et ad impietatem et superstitionem trahant atque obtorqueant, absit ut illorum interpretationes pro veris admitteremus. Faciemus jam in paucis periculum: quod si in illis fide reperiantur digni, bona spes est fore ut etiam in reliquis illis tuto credere possimus.

Christus accepit panem in sacra cœna, et gratias egit: neoterici in missis panem accipiunt, gratias tamen non agunt, sed panem digitis, ut dixi, crucibus consignant. Jam gratias

Interpretis
officium.

Gratias
agere quid.

agere non est digitis cruces facere; sed corde, animo, et voce Dei beneficia agnoscere, illumque omni honore quo possumus pro collatis in nos beneficiis afficere. Quare neoterici mysteriorum Dei interpretes primum vocis Dei naturam offendunt. Nam textus habet Matthæi xxvi. *εὐχαριστήσας*; et Marci xiv. *εὐλογήσας*; quod omnes fere “gratias egit” et “benedixit” vertunt. Benedicere autem est aliquando, laudare et gratias agere, ut David inquit: “Benedicam Dominum in omni tempore:” aliquando, bene precari, ac omnia fausta optare; ut Jacob benedixit Pharaonem, id est, salutem imprecabatur: et aliquando, aliquid profanum in sacros ac pios usus consecrare: sic Deus sub initio creaturarum piscibus maris et volueribus cœli benedixit; hoc est, virtutem multiplicandi illis concessit. Homini etiam et mulieri benedixit Deus sub initio, dum adhuc in statu innocentiae permanebant; hoc est, ut semper sese et suas proles ad opus et servitium illius applicarent. Deinde benedixit diei septimo; hoc est, diem septimum in sacros usus designavit. Sic in hoc loco S. Marcus evangelista dicit quod Christus in ultima sacra cœna panem benedixit; id est, panem in sacrum usum, ut mortis ejus esset sacramentum, consecravit; vel, omnibus faustis ac laudibus Patrem suum cœlestem prosequeretur, quod morte sua mundum sibi reconciliaret; quod est gratias agere, ut Matthæus inquit. Benedicere igitur panem in sacra Domini cœna non est crucibus panem notare, sed per verbum et institutionem Christi gratias agere, et panem a profano usu ad sacrum deputare et consecrare. Et idem dicendum est de benedictione poculi. Errant ergo toto cœlo interpretes neoterici in hoc, quod benedicere pro cruces facere interpretentur. Quare istam interpretationem tanquam a vocis analogia peregrinam rejicimus, et genuinam vocis naturam retinemus.

Benedicere
est aliquando
laudare.
[Psalm.
xxxiv.]

[Gen. xlvii.]

Præterea, cum Christus benedixisset, vel gratias egisset, panem fregit, ac discipulis distribuit. Frangere panem quamvis in sacris literis pro pascere sæpius usurpetur, hic tamen panem frangere est panem in multas partes rumpere vel dissecare, ut singulis sua pars panis contingat. Et hoc fecit Christus, ut panis fractionis analogiam et mysterium discipuli intelli-gerent. Nam immolationem et mortem sui corporis sub fractionis panis involuero ob oculos illorum ponebat; atque hunc panem fractum illis impertivit, ut per panis exhibitionem intelli-gerent quod Christus fracti, mortui, et immolati sui corporis nerita illis etiam impertiretur. Neoterici istorum verborum

Panem fran-
gere.

Christi interpretes non solum naturam verborum, verum etiam illorum mysticam ac sacramentalem significationem, plane destruant. Nam vocem, fregit, proferunt; sed re ipsa (ut Christus jussit) non frangunt: et verbum, dedit, sonant; sed nihil dant. Hoc non est interpretem, sed oppressorem verborum Christi agere. Ad hæc Christus palam discipulis suis de pane dixit, "Hoc est corpus meum:" neoterici interpretes tacite sibi ipsis ac parietibus hæc dicunt. Christus jussit omnes qui sacre cœnæ interfuerunt sacrum panem accipere et manducare, his verbis: "Accipite et manducate ex hoc omnes:" neoterici vero hæc Christi verba et mandata voce recitant, et factis contemnunt; nullus enim cum ministro accipit, nullus panem comedit. Judicent jam qui ex corde Christum amant, an hoc sit pii hominis, in sacris Dei mysteriis voces mandatorum Dei proferre, et ipsa Dei mandata contemnere.

Addiderunt
papistæ
"enim" ver-
bis Dei.

Sed hac de re plura in suo loco postea. Et quod deterius est, isti neoterici interpretes Christi verbis sua etiam addiderunt. Ubi enim Christus de pane dixit, "Hoc est corpus meum," ipsi sic proferunt, "Hoc est enim corpus meum;" "enim" addendo: quod apertissime est contra mandatum Dei. Si Christus sapientia Patris satis dixit, quare non sunt contenti his quæ ab illo dicebantur? Si satis non dixit, illum insufficientiæ et stultitiæ arguunt: quod est maxime impium, ut vel cogitemus illum quicquam imperfectum reliquisse. Si autem discipuli Christi sunt (ut videri volunt), quare illius præceptis semet non subjiciunt? Ipse enim voluit atque mandavit (ut D. Paulus testatur) ut, quoties sacra cœna perageretur, mysticus panis omnibus frangeretur ac distribueretur. Quamobrem igitur privatas suas missas non abjiciunt? et cur sacram communionem juxta Christi institutionem non restituant? Si sunt veri discipuli Christi, quare de pane dicunt, Manducate ex hoc omnes, cum Christus verbi "omnes" in distributione panis non meminit? Quamobrem etiam de poculo verbum "omnes" expungunt cum Christus de poculo diserte dixerit, "Bibite ex hoc omnes?" Et quare, si sunt discipuli Christi, et veri verborum Christi interpretes, quod Christus expresse fieri jubet, "Bibite ex hoc omnes," ipsi manifeste fieri prohibent, "Non bibite ex hoc omnes, sed soli sacerdotes?" Non est profecto nec pii hominis nec fidi interpretis hoc mandare quod Christus vetat; nec hoc prohibere quod Christus præcipit. Et tamen neoterici sæpissime hoc faciunt,

ut liquido innotescet, si quis impias illorum privatas missas æqua ac diligenti consideratione et collatione cum sacra Domini cœna conferre voluerit. Si sint veri interpretes verborum Christi, cur ausi sunt idem memoriam et rem memoratam, signum et signatum, facere? Christus cœnam fieri in memoriam sui jussit: neoterici interpretes dicunt, non tantum memoriam Christi fieri in missis suis, verum etiam Christum ipsum corporaliter adesse et sacrificari. Hic neoterici Spiritum sanctum, optimum oratorem, qui rectissime mentem suam exprimere possit, corrigunt; nam quod ipse memoriam Christi vocat, isti Christum ipsum appellant. Non est igitur mirum, quod nos cum Christi sponsa sanctaque catholica ecclesia ab istis neotericeis dissentiamus, ut Christo capiti nostro indivulse adhæreamus. Christus hanc propositionem, "Hoc est corpus meum," refert, non ad sui ipsius corporis substantiam, sed mortis sui corporis commemorationem: nam statim prolata propositione, "Hoc est corpus meum quod pro vobis frangitur," subjunxit, "Hoc facite in mei commemorationem." Unde ex circumstantiis a Christo ipso prolatis constat corpus Christi non realiter, sed spiritualiter et sacramentaliter verificari de pane in sacra cœna; cui semper adest, non corpore, sed spiritu, et corporis sanguinisque et animæ meritis ac virtute: et sacer panis qui est in ore fide recipientium est quodammodo Christus ipse: id est, cum illa visibili forma et substantia panis vere et non fecte, efficaciter et non inutiliter, adest Christus, qui nunquam a recte utentibus sacra cœna corporis ac mortis ipsius memoria, ac denique spiritu suo, abest. Figurata autem sive sacramentali loquutione et sermone improprio panis est corpus Christi. Ac de veritate quidem hujus propositionis, "Hoc est corpus meum," nihil dubitamus: quemadmodum de multis aliis paribus loquutionibus in scripturis pie sentimus; ut, "Petra erat Christus;" "Ego sum vitis;" "Agnus est transitus;" "Circumcisio est fœdus," etc. in quibus non solum phrasis et circumstantiæ sacramentorum literarum tropum admittunt; verum etiam veri interpretes sacramentorum literarum passim hanc interpretationem tam in illis quam in hac sententia, "Hoc est corpus meum," et, "Nisi manducaveritis carnem Filii hominis," figurative et tropice interpretantur: ut Augustinus ad Bonifacium; Contra Adimantum Manichæum, cap. xii.¹; De Doctrina Christiana, libro

Lucæ xxii.
1 Cor. xi.

[¹ Vide supra, pp. 462, 463; notes 1, 2.]

III. cap. 9¹; Hieronymus in Matthæum²; Tertullianus contra Marcionem³, et alii quam plurimi ex veteribus, veri sacrarum literarum interpretes.

Sed altius paululum perpendamus, primum, corticem et nudam pellem verborum Christi in sacra cœnæ actione: deinde, verborum verum sensum eliciamus atque expendamus: postea, neotericorum interpretationes verborum et sententiæ Christi cum Christo ac sanctis patribus conferamus. Primum, Christus panem quem manibus tenebat benedixit, hoc est, in sacrum usum consecravit et applicavit, ut non solum corporis sui esset sacramentum, verum etiam nomen ipsum corporis sui, cujus erat sacramentum, indueret. Nam Christus in ultima cœna accepit panem, atque illum benedixit; hoc est, panem acceptum in sacrum usum sacramenti sui corporis consecravit: ideoque fit, quod Christus eundem panem in sacrum usum consecratum nominis sui titulo honoravit dicendo, "Hoc est corpus meum." Jam judicet verbum Dei, an hæc verba, "Hoc est corpus meum," a ministro prolata panis substantiam convertant in corpus Christi; vel indicent ac declarent potius non panis substantiam annihilari aut transsubstantiari in corporis Christi substantiam; sed ipsam panis substantiam ostendant esse, suo modo, corpus Christi. Textus vero non habet, quod Christus panem accepit, cujus substantiam mutavit in substantiam corporis sui, quem corpus suum appellavit: sed manifeste dicit, "Accepit panem et benedixit," quem corpus suum appellavit. Et ne nimium cortici vocum discipuli adhærerent, quasi re ipsa corpus suum lateret sub cortice et forma panis, quia dixit, "Hoc est corpus meum;" statim hujusmodi suspicionem amovit, dicens, "Hoc facite in meam commemorationem." Jam inter hasce duas propositiones, Benedixit, et, Facite hoc in mei memoriâ, media interseritur hæc propositio, Hoc est corpus meum. Et cum benedicere panem in sacro usu cœnæ Domini non sit panem destruere, sed reservare et in sacrum usum applicare; et facere in memoriâ sit absentis amorem ac benevolentiam animo revolvere, et non corpore absentis frui; quo jure quove auctore neoterici interpretes contra præcedentia et subsequencia mediæ propositionis ejus sententiam ad literam trahant, cum verus et germanus sensus hujus propositionis, Hoc est corpus meum, ab his quæ præcedunt et subsequuntur plane depen-

[¹ Vide supra, p. 429.]

[² Vide supra, p. 406, note 6.]

[³ Vide supra, pp. 406, note 7; 440, note 1.]

deat? Circumstantiæ textus sacramentalem sensum hujus propositionis, Hoc est corpus meum, urgent: hunc sensum omnes amplecti tenentur, et non de novo alium et peregrinum inferre. Neoterici quidem mira fingunt, falsa inducunt, et impia defendunt. Nam dicunt verborum istorum, Hoc est corpus meum, vi panis substantiam mutari in ipsum corpus Christi. Perpende igitur verba Christi. In tota propositione, Hoc est corpus meum, tantum unicum est verbum substantivum, Est; quod nec factionem nec passionem significat, sed existentiam ejus rei de qua dicitur. Jam quod hisce verbis testatur, pronunciat ac palam declarat esse corpus suum. Neoterici interpretes naturam verbi, Est, quod subsistentiam et existentiam significat, interpretantur per verba vel activæ vel passivæ significationis; quasi virtus verborum de novo panem in corporis Christi substantiam mutaret, aut panis passive corpus Christi fieret. Qualis autem sit hæc dexteritas et candor in explanandis sacris literis, nativam proprietatem vocum tollere, nullus ignorat. Isti tamen neoterici impudenter hæc verba semper crocitant, Hoc est corpus meum: quibus verbis nihil in tota sacrarum literarum serie potest esse apertius contra panis et vini transubstantiationem, et corporalem corporis Christi præsentiam in sacra Domini cœna. Nam Christus de pane dixit, "Hoc est corpus meum:" non dixit, Sub hujus panis cortice latet corpus meum. Dixit præterea, "Hoc est corpus meum:" et non dixit, Hoc fit istorum verborum virtute corpus meum; ut stolide ac impie neoterici interpretantur.

Dicunt etiam isti novi interpretes panem illum in altari converti in corpus Christi, manentibus semper prioris panis forma et accidentibus: hisque mendaciis, tanquam sint oracula Apollinis, credi volunt ab omnibus; et qui credere recusaverit pro hæretico habendus est. Sed quid responderent neoterici, si quis quæsierit, num panis ille quem Deum et hominem conficere nituntur ante consecrationem sit prima substantia an secunda? Primam esse responderent, non dubito; quandoquidem ex Aristotele didicerunt primas substantias individua esse, ut hunc lapidem, hunc hominem. Jam sic instarem: At destructis primis substantiis nihil earum remanet; hoc est, simul primæ substantiæ accidentia perirent; nam accidentia solum in individuis locum habent. Sed accidentia prioris substantiæ (ut antea dixi) semper manent: ergo

et illorum prima substantia. Nam est axioma in omnibus scholis, Destructis primis substantiis nihil est reliquum. Dicant neoterici interpretes an corpus Christi, quod suis missis adesse contendunt, sit prima vel secunda substantia. Si sit prima, ergo oportet habeat sua accidentia, quia accidentia tantum sunt in individuis seu primis substantiis. Sed accidentia veri corporis Christi in missis adesse negant: quare credimus nec substantiam corporis Christi adesse posse. Restat igitur, ut corpus Christi, si aliquod sit in missa, sit substantia secunda: et tunc non est homo, sed species hominis, hoc est, idea hominis, et nihil extra intellectionem: quod Marcionicum plane est.

Sed quam mira neoterici fingant et excogitent, ut hunc suum novum Christum asserant, non est præsentis instituti meminisse: qui illorum libros evolvit eorum non potest esse inscius. Sed unum novum et egregie confictum testimonium, quo jam Deum suum super verticem sacerdotis elevatum suffulciant, non præteribo. Nam non ante multos menses unus ex neotericorum secta et hæresi non infimus (videtur enim sibi omnia scire et nihil ignorare) me gravabat quodam loco Davidis ex Psalmo LXXII; ubi iste neotericorum maximus fautor dicebat apud Targum Chaldæum paraphrasten mentionem apertissime fieri istius novi Christi latentis sub panis specie supra verticem sacerdotis extensi, hisce verbis: "Et erit placentula panis supra caput sacerdotis." Ubi autem Chaldæum paraphrasten consuluissem, reperi apud illum idem quod Ebræi et Græci habent; nempe, "Erit placentula frumenti in capite montium." Quod Chaldæus sic scribit, **בריש תריא**, *Beresh turaia*, quod est, in capite montium; et concordat cum Ebræo **בראש הרים**, *Beroshe harim*, in capite montium; et Græci **ἐπ' ἄκρων τῶν ὀρέων**. Quod Ebræi, Chaldæi, et Græci vocant montes, hic neotericorum patronus sacerdotes vocavit. Si ita legeretur apud Chaldæos, nihil neotericos adjuvaret, cum omnino negent illic quicquam panis esse. Sed non est mirum. Nam usurpant potestatem, non solum sententias mutandi, verum etiam ad placitum nomina omnibus rebus imponendi: quod nec pii hominis, nec fidi interpretis est. Væ igitur indocto vulgo, quibus quod libet licet mentiri absque omni reprehensione!

Sed neoterici hic mihi forte objicerent, vitandam esse nimiam subtilitatem, et causam eucharistiæ non tam rigide

ad rationis præcepta esse urgendam. Respondeo, me hæc vera et infallibilia præcepta rationis non adducere, quibus mihi ipsi aut aliis fidem et verum usum sacrae cenæ persua-deam; quæ tantum ex verbo Dei discenda sunt: ubi, quantum in me est, omnes in Christo Jesu exhortor, quibus vita æterna est curæ, ut investigent atque explorent hanc rem penitus: quod si non fecerint, aut ignorantia tenebris aut superstitionum præstigiis a veritatis cognitione perpetuo impediuntur. Sed in hunc finem huc retuli aliquot certos canones ex philosophicis præceptis, ut clare ostenderem neotericorum impia sacra et vesanam doctrinam nec cum præceptis sacrarum literarum nec canonibus philosophorum convenire. Nam quid iniquius contra doctrinam Christi vel philosophorum excogitari potest quam substantiam corporis organici longitudine, latitudine, et profunditate spoliare; et magnitudinem corporis Christi tollere, quæ, tum juxta sacras literas (quæ dicunt, "Verbum caro factum est;" et, "Similis est fratribus per omnia,") tum juxta omnes scholas philosophorum, ita hæret in substantia corporea, ut nunquam prorsus eam magnitudinem substantia corporea exuere possit? Neoterici vero in missis magnitudinem corporis Christi abstractam ab omni vera et continua quantitate esse fingunt, ut mathematici quantitates absque materia considerant. Quid hoc est aliud nisi phantasticum corpus Christi imaginari, et verum corpus penitus destruere?

Sed forte neoterici interpretes meo me hic stringent vinculo. Nam objicient aliam fuisse conditionem corporis Christi adhuc mortalis, aliam a resurrectione immortalis, aliam vero in eucharistia existentis. Quibus facile annuo, ac divisionis membra lubens amplector. Nam, morte corporis nondum persoluta, corporis conditione erat mortalis, tamen veri corporis substantiam semper retinens: mortis tyrannide devicta, immortalis est; tamen veri corporis substantiam non amisit: in eucharistia existit; sed ut Spiritu suo ac meritis passionis sacramentis suis adsit, et corpore absit. Et quemadmodum mortalem ejus naturam ac immortalem eandem substantiam semper esse confitemur; sic eandem naturam (quoad substantiam) omnino a terra abesse in cælis confiteri compellimur auctoritate divinarum scripturarum impulsî. Quare Christus, sive mortalis sive immortalis (quoad ejus humanæ naturæ substantiam), rationis judicio semper fuit obnoxius; et ejus naturæ humanæ veritatem argumentis ac rationibus rationis

captui manifestavit: sed naturæ suæ dignitatem et merita tantum iudicio et contemplationi fidei patefecit. Quoad corporis ejus substantiam nunquam nec majus nec minus Christus recipit; perinde autem est jam factus immortalis verus homo atque antea, cum esset morti obnoxius: et quoad corporis ejus substantiam jam immortalis, ratione ac sensibus comprehensibilis est, ut Lucas testatur. Nam apostolis seipsum exhibuit viventem, postquam supplicio fuisset affectus, idque quam plurimis argumentis; nempe miraculis, familiaribus colloquiis, ostensione vulneris, comestione cibi, et aliis modis: unde Johannes dicit, "Quod audivimus, quod vidimus oculis nostris, quod perspeximus, et manus nostræ contrectaverunt de sermone vitæ," etc. Ex hisce et similibus locis sacrarum literarum constat Christum semper a virginis conceptione et partu habuisse et semper habere talem humanæ naturæ substantiam, quæ rationis et sensuum iudicio est obnoxia, ubicunque fuerit: et quod aliquando, cum esset in terris, rationis ac sensuum iudicium in corporis sui substantia superavit; ut cum jejunaret quadraginta dies et quadraginta noctes, et cum super mare ambularet, et ejusmodi; ita placuit uti natura sua humana ad gloriam Patris sui: tamen nullas condiciones veræ humanæ naturæ, cum hæc faceret, deposuit, sed semper incoluines servavit. Et idem sæpius actum est cum reliquis hominibus quibus Deus utitur ad suam gloriam. Moyses enim absque humanæ naturæ jactura, quemadmodum Christus, jejunavit quadraginta dies et noctes: Elisæus totum exercitum Sennacherib incognitus duxit in Samariam¹, ut Christus duos discipulos euntes in Emmaus incognitus comitabatur, tamen nullas substantiæ sui corporis partes deposuit: Petrus, ut Christus, super mare ambulavit, et veri corporis sui essentiam non amisit: Elias raptus est in cælum turbine, tamen verus homo. Ita, utcunque Deus corpus Filii sui vel piorum hominum applicaverit, nunquam corporum veris qualitatibus illa spoliavit. Ideo nec majus nec minus corpus Christi, sive mortale sive immortale, recipit, sed semper (quoad corporis ejus substantiam) idem est. Mortalitatis condiciones per mortem exuit: veri autem corporis organici condiciones per resurrectionem non deposuit, sed incolumes ac intactas semper servat, non solum ut sacris literis ac fidei nostræ, verum etiam rationi et sensibus, illas comprobaret ac

[¹ This occurred to the army of Benhadad, king of Syria. 2 Kings vi. 19.]

affirmaret, devicta mortis tyrannide. Neoterici interpretes sacrarum literarum cum nullis conveniunt nisi perfidis Judæis. Nam, quemadmodum ipsi in suis commentariis in prophetas mordicus defendunt quod Messias, quem adhuc expectant, præsentia sua corporali Gog et Magog, hoc est, universum mundum, sit subjugaturus, ut ipse hujus mundi imperio potitur; ita neoterici suum Messiam corporaliter adesse volunt; ejus præsentia non solum corpora et animæ hominum salvæ fiant, verum etiam ut a canibus morbos expellat, incendia extinguat, porcos sanet, quasvis animalium pestes profliget, et ut omnes corporaliter in hac vita conservet.

Sed relinquamus has imposturas et scelera Deo; et investigemus qua ratione et quibus mediis Christus, quatenus homo, possit nobis esse salutaris. Scimus quod, quatenus est homo, amicis et inimicis notus erat, Judæ æque ut Petro: sed uni erat salutis, alteri vero damnationi. Quare dupliciter Christus, quatenus homo, considerandus venit: uno modo, quatenus est odor vitæ ad vitam, et positus in resurrectionem multorum; alio modo, quatenus est odor mortis ad mortem, ac positus in ruinam multorum. Quatenus sit odor vitæ ad vitam et resurrectio multorum, solis fidei oculis conspicitur, sola fide agnoscitur et apprehenditur. Quatenus est odor mortis ad mortem et ruina multorum, judicio carnis conspicitur, agnoscitur, et apprehenditur. Fide exultavit Abraham ut videret diem Christi; vidit, et gavisus est: judicio carnis Judæi, Pharisei, et quam plures alii exultabant ut viderent diem nati Messiae; viderunt, et tristati sunt, et odio habuerunt. Magi fide natum Christum adoraverunt: Herodes judicio carnis natum Christum interficere conatur. Pontifices et scribæ populi ex cortice prophetiæ Michææ ubi Christus nasceretur; magi sub cortice stellæ quare nasceretur, fide intellexerunt; nempe ut omnes nationes terræ nato Christo obtemperarent: ideo inquirunt, "Accessimus, ut adoremus eum." Jam conferamus quid fides comprehendat et nobis applicet de Christo vero homine. Primum, per Spiritum sanctum ex verbo agnoscit Christi veram humanæ naturæ substantiam, quam ex nostræ carnis substantia in utero beatæ virginis e semine Abrahæ susceptam agnoscit. Deinde, id nobis e Christo vero homine applicat, quod ex nobis Christus non accepit; nempe puritatem, innocentiam, et sanctificationem, quam semper Christus in nostræ carnis substantia habuit. Et hæc omnia fides impetrat et exorat propter mortem quam

Christus in nostræ carnis substantia sustinuit, ut hæc per gratiam nostram immunditiam et fœditatem abluerent, et in nobis habitarent; quibus ad vitam æternam sanctificaremur. Exempla hujus fidei, quæ merita ac virtutes animæ, carnis, et sanguinis, mortisque Christi nobis applicat sine corporis Christi præsentia, passim in sacris literis occurrunt: ut Abraham Christi nondum nati merita ac virtutes fide est assequutus: centurio virtutem ac merita Christi in sanando milito suo, et non corporalem Christi præsentiam, fide exoravit hac oratione, "Domine non sum dignus ut intres sub tectum meum; sed tantum dic verbum, et salvabitur puer meus." Christi sympatriotæ et cognati illum corpore præsentem habuerunt, et tamen illius meritis destituebantur, et illum omni honore spoliabant; de quibus Christus in hunc modum conqueritur: "Non est propheta expers honoris nisi in patria sua et domo sua." Et hoc est quod D. Jeannes in Revelati-

Matt. xiii.

Apoc. xiii.

onibus Jesu Christi dicit: "Ille erat agnus occisus ab origine mundi." Nam omnibus ætatibus ab exordio mundi his qui fide illum vera expectabant Christus efficaciter (quamvis non corporaliter) semper adfuit, etsi non juxta corporis humani præsentiam, tamen juxta corporis gratiam. Nobis autem, postquam corpus suum in cælum sustulit, semper ex mera sua gratia meritis passionis suæ nostra expiavit peccata, Patri suo nos reconciliavit, corda et corpora nostra pavit, ac aliis virtutibus et donis Spiritus sancti illustravit: sed nunquam corporis sui substantiam manducandam aliquibus communicavit. Quod enim a nobis accepit, veram substantiam, in mortem pro nobis dedit; et virtutes quas cum corporis sui substantia semper retinet per fidem nobis impertit. Sed quod a nobis accepit si nobis impertiret, non prodesset: quemadmodum dixit, "Caro non prodest quicquam." Sic quod a nobis accepit apud se semper retinet, nempe corporis sui substantiam: et quod a nobis non accepit nobis impertit, nempe omnia bona quæ in nostræ carnis substantia in vita et in cruce nobis promeruit. Si quis oculis fidei orationem Marthæ pro Lazaro fratre suo defuncto contempletur, facile intelliget quæ dico: verba autem orationis sic habent: "Domine, si fuisses hic, frater meus non fuisset mortuus." Ex quibus verbis fidem Marthæ intelligimus omni ex parte non fuisse integram. Bene credidit quod Christus mortis ac morborum imperium haberet: sed male credidit, quod putabat

pan. xi.]

Christum non potuisse morbos depellere et mortuos suscitare, nisi corpore suo adesset. Martha enim credere debuisset quod absens, quoad id quod a nobis accepit, tantum potuit contra morbos et mortem quantum præsens. Sic et nos etiam nunc credere debemus quod absens, quoad id quod a nobis accepit, tantum potest quantum præsens. Et, quod ad nostram salutem attinet, expedit ut in eo quod a nobis suscepit sit absens, quemadmodum ipsemet testatur, "Expedit vobis ut ego vadam," etc. Eruamus ergo oculos rationis et carnis, qui circa corporis Christi substantiam versantur carnaliter; et oculos fidei obtendamus in Christum Salvatorem nostrum, qui merita passionis Christi vident, ac eadem nobis applicant. Hisce vero oculis fidei Christum et verbo et sacramentis suis semper præsentem contemplamur, sed Spiritu et non carne; et qui oculos in carnalem corporis illius præsentiam intendunt, non solum ipsi decipiuntur, verum etiam alios decipere conantur. Nam Christi corpoream substantiam, quæ est finita, infinitam constituunt, ut cælum et terram impleat: quod ipsis substantiis incorporeis, nempe animabus, angelis, et spiritibus, non est concedendum. Si ergo in sacra cœna Domini totum Christum fide recipimus, nec opus nec utile erit corporis ejus substantiam corporaliter et realiter per gulam trajicere: quod nunquam fuit factum, nec fieri potest. Et ne fieret, dixit, "Quid si videritis Filium hominis ascendentem eo ubi erat prius? Spiritus est qui vivificat; caro non prodest quicquam." Ex quibus discimus nos non posse eum carnaliter recipere; nec vero prodesse quicquam, ut illum carnaliter recipiamus.

Decimasexta probatio nostræ assertionis.

"Ascendit ad cœlos, sedet ad dextram Dei omnipotentis; inde venturus est judicare vivos et mortuos." Hanc fidem ut veram, sanctam, illibatam, indubitatam, et catholicam a nascentis ecclesiæ Christi primordiis omnes patres servabant, ut commune symbolum, quod apostolis Christi tribuitur, testatur; et hodie ab omnibus tanquam certissimum compendium et regula verissima, qua fideles ab infidelibus, veri Christiani ab iis qui hæreseos notis et maculis contaminantur¹, suscipitur. Ideo in apostolica ecclesia, et sanctorum patrum cœtu, qui hanc fidem illibate et religiose contestabantur, non pro hære-

[¹ The sense is incomplete. Supply *discerni possunt*.]

ticis, sed fidelibus, habebantur. De transubstantiatione vero panis et vini per ministrum in corporis et sanguinis Christi substantiam, vel quod Christus (qui secundum humanitatem in cœlos ascendit) hic in cœna corporaliter adesset, nunquam in sacris literis vel sanctorum patrum scriptis, per mille ferme annos ab ascensione Christi, legitur. Sed isti Romani et neo-terici illos tantum igne et gladio persequuntur, qui hanc fidem catholicam profitentur. Nam si Christum impanatum, per pfaphum genitum et factum, in missis suis adesse credant et confiteantur, et si Christum ad dextram Dei Patris assidentem in cœlis nesciant, vel haud curent, satis esse pfaphi putant. Hoc enim scio (nec audita refero, et mœrens ac dolens scribo) quam pauci (imo paucissimi) episcopi sunt vel pastores ecclesiarum in hoc regno Angliæ, qui articulos fidei suis parochiis fideliter doceri curant. Quod si veri articuli christianæ religionis promulgarentur, absque dubio pfaphorum figmenta cito deprehenderentur a populo, ac perirent in ecclesia Christi. Quid autem potest excogitari contra corporalem Christi præsentiam in cœna clarius quam hoc quod symbolum apostolorum habet: "Ascendit ad cœlos," etc.? In scholis vero dialectices duo in hoc articulo concederentur, terminus a quo, et terminus ad quem. A quo Christus ascenderit, jam in articulis fidei dicitur, quod a terris ascenderit: terminus vero ad quem; "et in cœlum, inquit, ascendit." Jam quoad corporis ejus substantiam, terras, a quibus ascenderat, reliquit; et cœlos, in quos corpus suum transtulit, retinet. Ab infernis igitur abest quoad humanitatem, et supernas sedes quoad humanam naturam inhabitat. Præterea, plura adhuc continentur in hisce articulis, quod "sedet ad dextram Dei Patris," etc.: ubi terminus in quo Christus residet secundum humanitatem dicitur, nempe cœlum supernum. Et ne quis hunc terminum, in quo Christus juxta carnem residet, putaret ubique extendi et protrahi, articulus fidei miro et admirando epilogo fidem nostram, quod ad Christum Filium hominis attinet, absolvit in hunc modum: "Inde venturus est judicare vivos et mortuos:" ac si diceretur, cœlum oportet Christum recipere (quoad ejus humanitatis substantiam) donec tempus aderit quo judicaturus sit vivos et mortuos. Hoc autem adverbium loci, Inde, docet nos non aliunde Christum esse venturum, ut judicet vivos et mortuos, quam e cœlis. Cœlum igitur (ut scholastici loquuntur) terminus est a quo Christus extremo die venturus est. Cum cœlum terminus sit a quo Christus veniet ac descendet

ad nubes in novissimo die juxta carnem, terra certe, ubi Christus ex panis substantia (juxta neotericos) conficitur, terminus a quo Christus veniret ac ascenderet ad nubes in novissimo die esse non potest: quod si fieret, idem corpus simul et una ascenderet et descenderet, et simul terram infra nubes et cælum supra nubes incoleret; quod nihil nisi sola Dei essentia facit, non diaboli. Nam ipsi simul unum locum occupant: ideo Deus hunc in modum diabolum alloquitur: "Ubi fuisti? Circuivi, inquit diabolus, terram, et perlustravi Job i. eam." Unde discimus simul et in eodem instanti, quoad ejus Talia Deo etiam per prosopopœiam tribuantur. substantiam, diabolus ubique esse non posse. Circuire enim et perlustrare terram est terram opere et industria successive et per successivos labores invisere; et qui sic circuit simul totum non implet. Angeli hoc non faciunt. Nam qui cum [Gen. xxxii.] Jacobo certabat rogabat ut dimitteretur, quia aurora et tempus instabat quo ad sua rediret. Præterea, angelos in [Gen. xxviii.] scala videbat Jacob, illos quidem ascendentes, istos autem descendentes: ita ut ex scala illa Jacobæa liquido constet, quod angeli, quoad illorum substantiam, superna ac inferna simul non occupant. Christus vero, quatenus homo, hoc non facit. Nam quando in utero erat virginis matris, extra uterum ejus non erat: et quando egressus est ex utero, in utero non mansit. A resurrectione, quando tumulum reliquit, in quo corpus ejus triduo jacuit, in tumulo non erat; ut angeli testantur, "Resurrexit: non est hic: ecce locus ubi posuerunt eum." Quando in monte Oliveti cum discipulis suis colloquebatur de ipsius ablatione, quoad corporis ejus præsentiam testificans, non erat in nubibus; quas statim penetravit, ut astra teneret. Et cum nubes suscepissent illum ab oculis discipulorum, cum ipsis corporaliter præsens in terris non erat. Falsum est igitur quod neoterici dicunt, Christum, quoad ejus corporalem præsentiam, in terris sub speciebus panis et vini contineri. Nam cælum tenet ac possidet; unde veniet judicaturus vivos et mortuos: ut Paulus tamen inquit, qui sacram Domini cœnam peragunt mortem Domini annunciant, donec venerit. Sed corporis Christi corporalem præsentiam, in quo redemptionem humani generis persolvit in cruce, hic adesse tota sacrarum literarum series et auctoritas pernegat; et in cœlis illum, quoad corporis ejus præsentiam, collocat; ibique et nos illum sub pœna æternæ Dei iræ quærere mandat, nec alibi, ne sub nomine et pallio Christi deci-

Matth. xxiv. *p*iamur : ut Christus ait, "Multi venient in nomine meo, dicentes, 'Ego sum Christus;' et multos seducent." "Sed si quis vobis dixerit, Ecce hic, ecce illic est Christus; nolite credere."

Confirmationes nostræ assertionis ex testimoniis sanctorum patrum, qui Christum jam [im]mortalitate¹ donatum (quatenus est homo) in cœlis collocant, et non in terris.

Cyprianus
de symboli
apostolorum
expositione.

"Placuit autem, ut corpus quod mortale et corruptibile suscepit, de sepulchri petra levatum, et immortale atque incorruptibile effectum, jam non in terrenis, sed in cœlestibus, et in Patris dextra collocaretur²." Caro Christi, quæ deposita erat in sepulchro, post tres dies juxta scripturas sanctas immortalitatem induit: et ut carnis Christi vera resurrectio discipulis et aliis indubitato constaret, Christus hanc multis argumentis et signis per quadraginta dies patefecit: et postea immortalem carnem de petra (inquit Cyprianus) sepulchri levatam jam non in terrenis, sed in cœlestibus, et in Patris dextra collocavit. Si Christus autem, quoad corporis ejus substantiam, non sit in terrenis, sed in cœlestibus, miror neotericos contra Cyprianum Christum, quoad corporis præsentiam, in terrenis constituere: id enim affirmant neoterici quod D. Cyprianus pernegat. Cyprianus autem dicit quod non est in terrenis: neoterici vero in terrenis esse dicunt. Cyprianus dicit, Non est in terrenis, sed in cœlestibus: neoterici autem aiunt illum in terrenis et in cœlestibus simul esse. Cyprianus, primum, negat Christum esse jam in terrenis; et, secundum, asserit quod sit in cœlestibus: neoterici vero et primum et secundum asserunt, et Christum, quod ad humanitatem ejus spectat, simul in terrenis et cœlestibus collocant. Et ut hæc manifesta et clara D. Cypriani verba (quæ negant Christum juxta carnem esse in terrenis) eludant, dicunt terrena et cœlestia, apud Cyprianum, significare terrenas et cœlestes condiciones et qualitates, et non loca terrena sive cœlestia: et ita interpretantur Christum non habitare in terrenis, sed in cœlestibus: id est, Christus post resurrectionem terrenas exuit condiciones, misérias, afflictiones, ignominias, et mortem; et³ induit condiciones, proprietates, glorias, et immortalitatem:

[¹ In Foxe, mortalitate.]

[² Cyprian. Expos. in Symb. Apost. Op. Tom. II. p. 180. Antw. 1541.]

[³ *Cœlestes* appears to be wanting to complete the sense.]

sic vivere in terrenis esse hujus vitæ miseriis et calamitatibus esse subjectum; et vivere in cœlestibus esse ab hujus vitæ miseriis et calamitatibus liberari. Hæc equidem aliquo modo vera sunt: sed nec verbis nec argumento D. Cypriani conveniunt. Nam non solum docet Christum per gloriosam suam resurrectionem corporis mortalis conditiones deposuisse; verum etiam articulum Christi ascensionis in cœlos interpretatur, et corpus Christi immortalibus et gloriosis conditionibus donatum e terrenis locis ad cœlestia loca fuisse sublatum: et id testatur illius verbum, "In Patris dextra collocaret;" quod non est Christum post resurrectionem suam in altiore et digniore conditione tantum collocare, verum etiam in altiore et eminentiore loco collocare: alioqui frustra poneretur articulus de Christi ad cœlos ascensione. Si enim Patris dextra, et cœlestia, de quibus Cyprianus meminit, nihil significarent præter cœlestes et divinas qualitates, has Christus induit statim a resurrectione, devicta et conculcata mortis tyrannide. Sed cœlestis Pater sepultum suum Jesum Christum a resurrectione non tantum præstantioribus, gloriosis, et immortalibus conditionibus donavit; sed etiam præstantiora et digniora loca et habitacula illi dedit et contulit, juxta sanctam ac catholicam fidem, "Ascendit ad cœlos; sedet ad dextram Dei Patris omnipotentis." Sed non constitui apud me aliorum rationes subvertere, nec illis argumentis quibus neoterici veritatem expugnare conantur respondere; verum rationes ac certitudines meæ ipsius fidei omnibus Christi fidelibus simpliciter, nude, aperte, ac vere proponere. Satis enim esse judico illorum nugas et infrugifera somnia damnari et expugnari per Christi, evangelistarum, apostolorum, sanctorumque patrum scripta, et catholicæ ecclesiæ Christi testimonia.

"Non super terram, nec in terra, nec secundum carnem, quærere debemus, si volumus invenire⁴." Et paulo post: "Stephanus non super terram quæsivit, qui stantem ad dextram Dei vidit." Ambrosius jubet nos cavere, ne Christum super terram, in terra, vel secundum carnem, quæramus, si volumus illum invenire. Neoterici autem jubent, mandant, et ferro flammisque imperant, ut Christum, quoad carnem, super terram et in terra latentem et delitescentem sub panis et vini formis et speciebus quæramus: quod nisi fecerimus,

Papistic
cavilli
dilutio.

Ambrosius
lib. 10. in
Luc. cap. 24.

[⁴ Ambros. In Luc. xxiv. Lib. x. Oper. Tom. III. col. 229-230. A. Paris. 1603.]

ut hæreticos nos proscindunt et flagellant. O miseranda, deploranda, ac calamitosa ecclesiæ Christi conditio, in qua tales dominantur et imperant qui catholicam Christi fidem a Christo, apostolis, et evangelistis traditam, sanctorumque patrum testimoniis confirmatam, profligant et persequuntur, ut peregrinam, fictam, et e mentitum inducant et defendant! Quod autem Ambrosius dicit, non super terram nec in terra quærendum esse Christum juxta carnem, Christus apud evangelistas aliis verbis expressit. "Si quis, inquit, dixerit, Ecce hic, ecce illic est Christus; nolite credere." Quid est quærere Christum super terram vel in terra, nisi panem in altum a pfapho sublatum supra caput suum, vel eundem panem in altari repositum, pro Christo adorare? Nam ipsi semper hoc habent in ore, si supra caput in missis panis formam elevamus et extollimus, Ecce hic est Christus; et si panem in altari deposuerint, ogganniunt, Ecce ibi est Christus. Et si in ecclesia plures missæ fiant simul, panis per unum pfaphum factus est Christus Deus et homo: per alterum, statim ubi ad canonem venerit, fiet Christus Deus et homo: per alium vero jam panis factus Deus et homo consumptus est in stomacho pfaphi, et Christus hominem et mundum relinquens avolavit in cælum: ut est De consecratione, distinctione secunda, in glossa¹. Præterea, in una ecclesia simul et eodem tempore unus pfaphus Christum suum impanatum seorsum erigit: alter eodem tempore deorsum deprimit. Illic Christum incipit ex pane conficere: ille vero Christum confecit. Iste autem Christum comedit: alius comedendum adorat. In hoc altari forma panis recepta stomachum pfaphi implet: in illo vero altari forma panis adhuc jacet, sub qua statim Christus corpore est comedendus. In alio autem altari Christus trophæum agit; et sursum (quantum pfaphi vires extendunt) supra caput ejus extollitur. Ita ut pfaphi neoterici, dum unus Christum e supernis revocat, alter ad cælos mittit; dum unus sursum elevat, alter eundem deorsum detrahit; dum hic hodie conficit Christum, ille eodem tempore eundem in pixide reservat; dum iste in pixide servat, alius vero eundem vermibus pollutum comburit; mirum in modum Christianam deformant religionem.

Hæc omnia scimus fieri in ecclesiis quæ tyrannidi Romani

[¹ Certum est quod species quam cito dentibus teruntur, tam cito in cælum rapitur corpus Christi.—Corp. Jur. Can. de Consec. Dist. II. gloss. in cap. xxiii. Decret. Grat. col. 2261. Venet. 1604.]

pontificis subjiuntur: sed quam procul absint ista a christiana religione, articuli fidei catholicæ testantur. Nos autem credimus Christum Jesum semen Abrahamæ semel in utero beatæ virginis assumpsisse: illud ad mortem juxta carnem in cruce obtulit: idem tertio die immortale fecit; et post quadraginta dies illud e terris subduxit, ac sustulit in cælum; quod in cælo semper permanebit usque ad consummationem sæculi: ita ut jam per manus sacrificuli illud semen Abrahami in Christo non possit amplius seorsum aut deorsum moveri vel agitari. Viderint ergo neoterici, qui Christi humanitatem indies ex pane conficiunt, et sub panis specie sursum ac deorsum dicunt se illum corporaliter agitare et movere, quid respondeant Christo, cum venerit in gloria majestatis suæ ad judicandum vivos et mortuos. Profecto si neoterici illorum scriptorum doctrinæ essent memores, qui dicunt Christum a resurrectione omnes hujus mundi conditiones deposuisse, et alias spirituales et cœlestes induisse; non dicerent, imo horrerent dicere, corpus Christi, immortalitate et cœlestibus conditionibus præditum, sursum ac deorsum per manus hominum agitari. Quod enim sursum ac deorsum movetur per hominem certe ultra mortales conditiones non induit. Præterea, de novo indies fieri non est cœleste et immortale, verum terrestre et caducum. Si autem ex pane qui hodie nec Deus nec homo erat fit Deus et homo, profecto hoc non est divinum nec humanum, sed plane phantasticum et abominandum. Quis enim, nisi omni fide et ratione destitutus, diceret vel crederet quod panis, qui hodie ex tritico conficitur, cras futurus sit Deus et homo? Rogo igitur enixe Dominum nostrum Jesum, ut omnes qui Christo nomina dederunt sedulo et alta mente secum perpendant hoc, an quod hodie nec Deus nec homo sit crastino sit futurus utrumque Deus et homo. Porro, quod neoterici dicunt, hoc fieri virtute et omnipotentia verbi divini, cogitent apud se, an sit possibile vel credibile, ut hodie id Deus fiat quod heri Deus non erat. Scriptura autem sancta nos docet Deum nec principium nec finem habere. Quomodo igitur erit cras Christus quod hodie est panis? Sed ad reliqua sanctorum patrum testimonia redibo.

Alia confirmatio nostræ assertionis.

“Dupliciter vero sanguis Christi et caro intelligitur: vel spiritualis atque divina, de qua ipse dixit, ‘Caro mea vero est

Hieronymus
in primæ
cap. Epis-
tolæ Ephe.

cibus, et sanguis meus vere est potus;’ et, ‘Nisi manducaveritis carnem meam, et sanguinem meum biberitis, non habebitis vitam æternam:’ vel caro et sanguis Christi quæ crucifixæ est, et qui militis effusus est lancea, etc.¹” D. Hieronymus unam carnem Christi spiritualem atque divinam facit, quam cibum fidelium Christus appellavit ab omnibus comedendum: alteram vere ac positive naturalem et crucifixam facit. Ita et sanguinem Christi duplicem facit; unum a fidelibus bibendum, alterum militis lancea effusum. Neoterici vero contra Hieronymum affirmant, eandem carnem crucifixam in suis missis esse comedendam, atque eundem sanguinem militis lancea effusum esse bibendum. Quod autem D. Hieronymus negat ipsi affirmant. Nam inquit, Alia est spiritualis atque divina caro, de qua Christus dixit, “Caro mea vere est cibus;” et alia caro, quæ a Judæis est crucifixæ. Eandem etiam divisionem ponit de sanguine; unum ad potandum in sacra cœna, alterum vero effusum in dira cruce. Idem et nos dicimus, quod spiritualis atque divina caro Christi ab omnibus fidelibus recte cœnam Domini manducantibus sumitur, sed non carnalis et humana caro: hoc est, caro Christi in hunc spiritualem ac divinum usum a Deo Patre destinata, ut illius morte super crucem nostra omnia peccata perlitaret, ab omnibus edi debet; non ut carnis Christi substantia stomachum recipientis symbola sacræ cœnæ impleat; sed ut mortis ejus meritis, quam in carne est passus, conscientiæ maculas absterget, atque peccatores Deo Patri reconciliet. Hæc caro Christi fide sumitur, et non ore: totum hominem (id est, corpus et animam) implet, et non unam hominis partem, scilicet stomachum. Hæc autem non per hominem cum externis symbolis exhibetur; verum per Spiritum sanctum, quando symbola juxta institutionem Christi rite ministrantur. Idem dicendum est etiam de sanguine Christi, qui spiritualis est potus fidelium: sed sanguis Christi militis lancea effusus in cœlis est, et non in terris. Et hoc idem Hieronymus clarius ostendit in libro Ecclesiast. cap. iii. hisce verbis: “Porro quia caro Domini verus est cibus, et sanguis verus est potus, juxta ἀναγωγὴν; hoc solum habemus in presenti seculo bonum, si vescamur carne ejus, cruoreque potemur, non solum in mysterio, sed etiam in scripturarum lectione².” Duo D. Hieronymus his verbis docet: primum,

Hieronymus
in Eccles.
cap. 3.

[¹ Hieron. In Ephes. c. i. Oper. Tom. ix. fol. 90. κ. Paris. 1534.]

[² Id. In Eccles. cap. iii. Op. Tom. vii. fol. 31. κ.]

quod caro Christi et ejus sanguis juxta ἀναγωγὴν sunt cibis et potus; secundum, quod non solum in mysterio, sed etiam in scripturarum lectione, caro et sanguis Christi percipiuntur.

Perpendamus altius hanc divi Hieronymi doctrinam. Juxta, inquit, ἀναγωγὴν caro Domini est verus cibus, et sanguis ejus verus potus. Quis vel abecedarius³ ignorat quod ἀναγωγὴ non historicum vel literalem, sed allegoricum ac reconditum sensum in sacris literis exigat? Si ergo caro Christi juxta ἀναγωγὴν sit verus cibus, quare non anagogice Christi verba, "caro mea vere est cibus," accipiunt? Sed quod Christus atque omnes sancti patres spiritualiter et juxta ἀναγωγὴν loquuntur, neoterici, ut novum atque ementitum Christum suum protegant, omnia ad strepitum atque verborum stridorem urgent: quod omnino nec pium nec sanctum est. Deinde, inquit Hieronymus quod caro et sanguis Christi æque in sacrarum literarum lectione atque in mysterio percipiantur. Nemo autem dubitat quin in lectione sacrarum literarum caro Christi non carnaliter et corporaliter, sed spiritualiter et efficaciter percipiatur. Mirum ergo est, quod corporalis et carnalis corporis Christi perceptionem in mysterio Domini cenæ constituent. Sed isti neoterici, ut suum novum Deum masculo pectore defendant, diruunt, ædificant, mutant quadrata rotundis⁴, ut solent dicere. Christi quidem spiritualem et sacramentalem manducationem corporis sui diruunt, atque carnalem impie ædificant; et bene quadrata in verbo Dei suis rotundis præstigiis et circulatoriis mutant. Nos credimus tamen, quod juxta ἀναγωγὴν caro Christi verus sit cibus, et sanguis ejus verus potus, sed non juxta literalem et historicum sensum. Et hoc credimus, non solum sanctorum patrum testimoniis admoniti, verum etiam Christo ipso mandante, qui dixit, "Verba quæ ego loquor vobis spiritus et vita sunt: caro non prodest quicquam." Spiritualem ergo, juxta ἀναγωγὴν, exigunt sensum, et non sermonis aut literarum stridorem et strepitum; quem semper neoterici contra sacras scripturas et sanctorum patrum scripta insulsissime urgent. Neoterici valde conqueruntur, quod populus hujus regni adeo abominatur ac detestatur illorum impia sacra; quodque diligentius et religiosius templa non frequentant. Sed ego certe magis miror, quod qui illorum missis intersunt subito ac repente vel in furorem vel in mortem

[³ Abecedarius, qu. learner of *A B C D*?]

[⁴ Hor. Epist. i. i. 100.]

non incidant. Quis enim non horresceret, et iudicium Dei non metueret, quando quod ante missam triticum, simila, et panis erat, in missa pro Deo ipso adoratur; et quod jam juxta illos Deus est, erat aliquando, nempe ante semihoram, quando Deus non erat? Quam horrenda sunt ista quæ a neotericis ad ravim usque clamitantur, quam tremenda; quod ante consecrationem panis erat, post consecrationem fiat Deus! Deus miseratur nostri atque ecclesiæ suæ, et liberet illam ab isto idolo abominationis. Profecto gravissime in Deum peccant, qui hujusmodi impiis sacris intersunt. Si tamen de rebus adiaphoribus, mediis, vel ceremoniis aliqua ageretur, non tantum esset periculum illis qui intersunt: sed res agitur de novo Christo, et novo sacrificio, de quibus nec prophetæ nec evangelistæ unquam audierunt vel prædicaverunt; ut postea manifestius ostendam.

August. in
Jo. tract. 30.
Corpus
Christi in
mo loco.

“Sursum est Dominus; sed etiam hic est veritas Domini. Corpus enim Domini in quo resurrexit uno loco esse oportet: veritas ejus ubique diffusa est¹.” Hic D. Augustinus cum Cypriano et Ambrosio, item cum sacris literis, idem dicit. Dominus, inquit, quatenus homo, sursum est: sed quatenus Deus, hic est; cujus vi ac potentia vivimus, movemur, et sumus: præterea omnes creaturæ ab eo a corruptione conservantur. Et Dominum, quod ad corpus ejus attinet in quo resurrexit, in uno loco esse oportet (sic vetera exemplaria Augustini legunt, et sic in canonico jure, De consecratione, distinctione secunda, Augustinus citatur; et non, potest esse, ut posterior editio Augustini habet²). Hic duo Augustinus animadvertit: unum, quod Christi corpus in quo resurrexit (hoc est, corpus Christi immortale et gloriosum) in uno loco esse oporteat; alterum vero, quod simul et semel idem corpus gloriosum plura loca occupare vel implere non possit. Hæc Augustini verba premunt ac flagellant neotericorum errorem, qui dicunt corpus Christi reale esse in sacramento, tamen non localiter (ut aiunt), vel non ut in loco. Quod si non sit in loco, haud dubie non est corpus, ut statim ostendam. Sed contra illos aperte testatur Augustinus: “Corpus in quo resurrexit in uno loco esse oportet.”

August.
act. in
in. 50.

Idem Augustinus affirmat Tractatu in Joannem L³, ubi tam perspicua et manifesta habentur verba, ut omnes hunc errorem

[¹ August. in Evang. Joan. Tract. xxx. cap. vii. Op. Tom. ix. col. 247. c. Basil. 1569. Where *veritas Dominus*, and *esse potest*.]

[² Corp. Jur. Can. de Consec. Dist. II. cap. xlv. col. 2276. Venet. 1604.]

[³ Tract. L. cap. xii. Op. Tom. ix. coll. 367. D. 368. A.]

de corporali corporis Christi præsentia facile agnoscant; nisi velint in clara luce oculos suos obserare, et volentes ac scientes agnitam et apertam veritatem impugnare. Verba ejus sunt hæc, commentantis in hunc locum Joannis evangelistæ, "Et loquebantur inter se, Quid putatis, quod non venit ad diem festum? etc." "Nos indicemus modo Judæis ubi sit Christus; utinam velint audire et apprehendere, quicumque sunt ex semine illorum qui dederant mandatum ut indicarent eis ubi esset Christus. Veniant ergo ad ecclesiam, audiant ubi sit Christus, et apprehendant eum. A nobis audiant, et ex evangelio audiant. Occisus est a parentibus eorum, sepultus est, resurrexit, a discipulis agnitus, ante oculos eorum ascendit in cælum, ibi sedet ad dextram Patris: qui judicatus est venturus est judex. Audiant et teneant. Respondent, Quem tenebo? Absentem? Quomodo in cælum manum mittam, ut ibi sedentem teneam? Fidem mitte, et tenuisti. Parentes tui tenuerunt carne; tu tene corde: quoniam Christus absens etiam præsens est: nisi præsens esset, a nobis ipsis teneri non posset. Sed quoniam verum est quod ait, Ecce ego vobiscum sum usque ad consummationem seculi, et abest, et hic est; et rediit, et nos non deseruit: corpus enim suum intulit cælo, majestatem non abstulit mundo." Hæc Augustinus. Quis desiderare vel excogitare potest quicquam clarius et apertius contra errorem de corporali corporis Christi præsentia in terris quam hæc quæ ab Augustino notantur? Rogat Augustinus Judæos ut ad ecclesiam veniant, et audiant ubi sit Christus. Sed rogat Augustinus ut in ecclesia hoc discant Judæi per illum et alios, qui Christum indicarent; non ex umbris et tenebris humanarum literarum, verum ex stella et luce evangelii; quod indicat, inquit, Christum a Judæis occisum, post mortem fuisse sepultum, post sepulturam e mortuis resurrexisse, et agnitum fuisse a discipulis, ante quorum oculos ascendit in cælum, et ibi sedet ad dextram Patris; et tandem qui judicatus est veniet judicaturus vivos et mortuos. Hæc rogat Augustinus ut audiant et teneant. O utinam neoterici nostri hoc a populo Christiano rogarent, ut ex evangelis discerent ubinam esset Christus noster, qui semel pro nobis vitam suam deposuit: tunc absque dubio audirent, intelligerent, et tenerent, Christum (juxta humanam suam naturam) esse in cælis, et non in terris. Sed neoterici humana dogmata tantum produnt, ex quibus fingunt Christi humanitatem invisibiliter latere in terris

sub speciebus panis et vini; contra manifesta testimonia omnium evangelistarum et apostolorum, ac etiam D. Augustini, qui dicit, Fidem mitte, ac tenuisti: ac si dixisset, Post assumptionem carnis Christi in cœlum non opus est ut manum mittas in cœlum, quo illum teneas. O si ista verba neoterici diligenter perpenderent! Si autem Augustinus credidisset corporis Christi realem præsentiam in eucharistia, quam apposite potuisset dicere, Manum ministri ad altare astantis contemplare, et illic Christum latentem sub speciebus panis et vini invenias et teneas! Vel sic dixisset, Recipe panem sanctum et consecratum; et sub ejus forma Christum ore percipies, et per gulam in stomachum trajicies. Sed pius Augustinus omnem corporalem corporis Christi præsentiam a Judæis tollit, sic inquires: "Parentes tui tenuerunt carne; tu tene corde: quoniam Christus absens etiam præsens est: nisi præsens esset, a nobis teneri non posset." Non dicit Augustinus ad Judæum, Parentes tui tenuerunt carne et carnali modo; sed carne, simpliciter. Nec dicit, Tu corporaliter Christum corde tene; sed simpliciter dicit, Corde tene: hoc est, ut antea dixit, Mitte fidem, et tenuisti; id est, crede in Jesum Christum, et illum tenes, et ipse te tenet. Nam quamvis quoad corporis ejus præsentiam absit, virtute tamen, efficacia, et meritis suæ gratiæ ac passionis præsens est: et sic corpore abiit, et spiritu hic est; et rediit, et nos non deseruit: corpus enim suum intulit cœlo, majestatem autem non abstulit mundo. Qui hæc Augustini verba diligenter candidoque judicio legeret, facile errorem de corporali corporis Christi præsentia in terris intelligeret: quod ut omnes semel intelligant, Deum suppliciter oramus, et ut errorem cognitum ex animo deponant. Tunc tandem ad gremium sanctæ matris ecclesiæ Christi redirent, et cum illa firmiter crederent Christum adesse suis sacramentis, non carnaliter, corporaliter, aut realiter; sed sacramentaliter spiritualiter, et potentialiter.

Annotabo etiam illum insignem locum ex libro de essentia Divinitatis, qui inter libros Aurelii Augustini computatur. Circa finem istius libri hæc habentur verba: "Sed quia Filius Dei, qui in substantia divinitatis cum Patre unum est, ob reparationem humani generis, quod in Adam lapsum fuerat, prope finem mundi in uterum Mariæ virginis illapsus, veram carnem ex ejus substantia creavit, atque in singularitate personæ suæ ita univit, ut Deus pariter esset et homo; simplici vero

personā, ut dictum est, genuina vero substantia ex eadem virgine incorrupto pudore nasceretur; ut qui erat et est in divinitate verus Deus a Patre genitus, invisibilis et incorporeus atque incomprehensibilis, sicut et Pater, ipse esset et verus homo, visibilis, corporeus, et circumscriptus; atque idem ipse, non alius Deus et alius homo, sed Deus et homo, unus est Christus Dei Filius; passus pro salute nostra, in sola carne mortuus, et sepultus in eadem carne; in qua etiam die tertio per virtutem divinitatis suæ de sepulchro resurgens ascendit in cœlum, et sedet ad dextram Patris: quem inde venturum ad judicandum vivos et mortuos in ea carne in qua ascendit, sed glorificata, universalis expectat ecclesia; quemadmodum et in symbolo universi decantant fideles. Et idcirco eundem Dei Filium secundum substantiam divinitatis suæ invisibilem et incorporeum et immortalem et incircumscriptum¹ nos credere et confiteri oportet: juxta humanitatem vero visibilem, corporeum, localem, atque omnia membra humana veraciter habentem credere convenit et confiteri. Quoniam, sicut eundem Dei Filium et Redemptorem nostrum secundum divinitatem invisibilem et incorporeum, sicut et Patrem et Spiritum Sanctum, non credere impium est; ita eundem Dei Filium in homine assumptum visibilem, corporeum, atque localem post resurrectionem non credere et profiteri profanum est². Hæc Augustinus: vel igitur Augustinus vel neoterici male et perperam de humanitate Christi jam immortalis facta sentiunt. Augustinus enim dicit, quod, sicut Christus verus Deus est, invisibilis et incorporeus atque incomprehensibilis; ita et verus homo est, visibilis, corporeus, et circumscriptus. Verba Augustini sunt notanda. Christus autem, inquit, ut verus homo, est corporeus et circumscriptus: neoterici vero dicunt ac docent Christum in sacramento (ut est verus homo) esse corporeum, tamen incircumscriptum. Sed qualis sit ille Christus, qui est juxta humanam naturam incircumscriptus, viderint qui hoc prædicant et docent. Profecto non ille est quem patriarchæ, prophetæ, et apóstoli agnoverunt: igitur nullus est. Nam verus Christus, quatenus homo, est (inquit Augustinus) circumscriptus. Præterea addit, Et idcirco eundem Dei Filium secundum substantiam divinitatis suæ invisibilem et incor-

[¹ (Sicut et Patrem et Spiritum Sanctum) August.]

[² August. de Essent. Divinit. Op. Tom. iv. coll. 974. c. d. 975. A. Basil. 1569. Where for *genuina*, *gemina*.]

poreum et immortalem et incircumscriptum nos credere et confiteri oportet: juxta humanitatem vero visibilem, corporeum, localem, etc. Augustinus dicit quod Christus (quatenus est verus homo) non solum est visibilis et corporeus, verum etiam localis. Quomodo igitur cohæret hæc fides S. Augustini et sanctorum, qui Christum a resurrectione, quatenus est homo, localem faciunt, cum fide neotericorum, qui Christum in eucharistia illocalem reddunt? Omnes enim neoterici dicunt quod Christus est sub forma panis et vini in sacramento, sed non ut in loco: Augustinus vero ait quod, sicut Christus, quatenus verus Deus, est incircumscriptus; ita, ut verus homo, est circumscriptus et localis. Addit etiam, A resurrectione. "Quoniam (inquit), sicut eundem Dei Filium et Redemptorem nostrum secundum divinitatem invisibilem et incorporeum, sicut et Patrem et Spiritum Sanctum, non credere impium est; ita eundem Dei Filium in homine assumptum visibilem, corporeum, atque localem post resurrectionem non credere et confiteri profanum est." Miror igitur qua temeritate et audacia isti neoterici audeant Christum verum hominem constituere incircumscriptum et illocalem, idque pro veritatis assertiono defendere; cum Augustinus dicat "eundem Christum Dei Filium in homine assumptum visibilem, corporeum, atque localem non credere ac confiteri post resurrectionem profanum esse." Quare autem non insurgunt bellaque movent contra hunc sanctum patrem Augustinum, qui dicit Christum (quoad humanitatem) localem non credere ac confiteri profanum esse? Neoterici vero dicunt Christum (quoad ejus humanitatem) in cœna credere adesse, et non localem, sanctum esse; imo sanctissimum vocant ac docent: sed Augustinus profanum esse ac impium affirmat. Eligant ergo pii lectores quem velint instructorem et judicem habere in hac causa; sanctissima Dei verba et sanctorum patrum scripta, an Papæ tyrannidem et neotericorum mendacia. Quod autem sacræ literæ veterumque patrum testimonia profanum vocant, isti neoterici sanctum esse jactitant.

Aliud testimonium ex Augustino subjiciam, quo (juxta corporalem sui præsentiam) Christum a nobis abesse confitetur: sed interponam unum locum D. Gregorii, qui habetur homilia xxi. Paschatis, ne alias seorsim per se positus huc non tantum facere crederetur. Hæc habet verba, commentans in hunc locum evangelistæ, "Surrexit; non est hic." "Non

est hic dicitur per præsentiam carnis, qui tamen nusquam deerat per præsentiam majestatis¹." Ex quibus verbis cognoscimus Christum, quod ad divinitatem ejus attinet, ubique esse; quod vero ad humanitatem, locum semper retinere, et esse (ut Augustinus dicit) circumscriptione et localiter in loco: quod neoterici Romani omnibus modis pernegant. Nam pro hoc maxime contendunt, ut Christum verum hominem sub speciebus panis et vini corporaliter habeant, non tamen circumscriptum aut localem: quod est penitus humanitatis Christi substantiam destruere atque annihilare. Legant igitur sacras literas sanctorumque patrum scripta cum judicio, absque ulla præjudicii temeritate: et tunc tenebræ falsæ doctrinæ, quæ illos in errore detinent, luci evangelii proculdubio cedent; et ipsi, ab humanarum traditionum servitute liberati, Domino Deo nostro de fontibus Israel (hoc est, ex divinis scripturis, et non hominum) laudes gratis animis cantabunt. Nam (ut Augustinus inquit) "sanctæ scripturæ non temerarios et superbos accusatores, sed diligentes et pios lectores desiderant²." Quid autem arrogantius superbiusve contra scripturas divinas per Spiritum sanctum ecclesiis traditas, ac morte et sanguine Christi obfirmatas et consignatas, excogitari possit quam id affirmare quod ipsæ apertissimis verbis pernegant; idque negare quod omnibus modis illæ affirmant? Propterea rogo æquum lectorem ut judicet quæ dico testimonio verbi divini. Verbum enim Dei per Spiritum sanctum mundo proditum dicit, "Si quis dixerit, Ecce hic, Matth. xxiv. ecce illic est Christus; nolite credere." Et iterum, "Pauperes semper habebitis vobiscum; me non semper habebitis." Matth. xxvi. Iterum, "Relinquo mundum, et vado ad Patrem." Joan. xvi. Iterum, "Quem oportet cælum suscipere usque ad tempus restaurationis omnium." Act. iii. Ad hæc, "Quid si videritis Filium hominis Joan. vi. ascendentem ubi erat prius?" Neoterici tamen, contra ista apertissima loca, et multa alia testimonia, quæ negant Christum juxta carnem esse in terris, affirmant, docent, ac prædicant Christum (quoad humanitatem) præsentem esse in terris; atque hanc affirmationem ferro et igne in ecclesiis stabiliunt; ubi sacræ vero literæ ecclesiis apertissimam negationem tradunt. Præterea sacræ literæ (ut hætenus est

[¹ Greg. Magn. Hom. xxi. Oper. fol. 325. c. Paris. 1533.]

[² August. contra Adim. cap. iiii. Op. Tom. vi. col. 178. A. Basil. 1569.]

August. contra Adimant. Manichei discipulum. cap. 12.

Matth. xxvi.
Marc. xiv.
Luc. xxii.
1 Cor. x. xi.

ostensum) asserunt notissimis ac clarissimis verbis panem dari, panem frangi, panem edi in cœna Domini. Nam Christus de pane accepto et benedicto dixit, "Hoc est corpus meum, quod pro vobis datur." Iterum, "Panis quem frangimus, nonne communicio corporis Christi est?" Adhuc sæpius, "Quotiescunque comederitis panem," etc. Et de calice Christus dixit, "Non bibam amplius ex hoc fructu vitis," etc. Neoterici autem hanc notam ac clarissimam assertionem panis et vini in sacra cœna, quam sanctæ literæ testantur, omnibus modis, etiam ferro et igne, oppugnant. Quod Christus per sacrum suum verbum affirmat, ipsi vero per leges papales negant: et quod Christus per verbum suum negat, illi per jus pontificum affirmant. Sed si neoterici (ut videri volunt) multum fuissent versati in veterum patrum scriptis, non urgerent unum locum sacræ scripturæ, "hoc est corpus meum," contra multa et clarissima loca, quæ supra fideliter annotavi. Imo hoc audeo affirmare, nullum locum (si germane intelligatur) in tota divinarum literarum serie plus facere contra transubstantiationem panis in cœna, quam hic locus facit, Hoc est corpus meum. Nec sum nescius quam mirabiliter se torqueant neoterici in hac propositione interpretanda. Augustinus vero in libro De Doctrina Christiana docet unum locum per plura intelligi debere, et non unum contra plura¹. Et, ut inquit contra Adimantum Manichæi discipulum, capite tertio: "Intelligenda sunt, non temere accusanda, quæ imperitis videntur esse contraria²." Quid est hoc igitur nisi arrogantiae, vel potius insaniae, indicium, semper recurrere ad petitionem principii, dicendo, "Hoc est corpus meum: vel est realiter corpus Christi, aut Christus arguendus et accusandus est mendacii; nam ipse dixit, Hoc est corpus meum?" Nos quidem Christum hoc dixisse non ignoramus: et Christum atque propositionem veros esse credimus atque testamur. Dicimus tamen, et semper probabimus, nec Christum corpus suum naturale in sacramento constituere voluisse, nec propositionem talem habere sensum qualem neoterici falsissime

August. de
Doctr. Chris-
tiana.

Contra
Adimant.

[¹ Nihil enim fere de illis obscuritatibus eruitur quod non planissime dictum alibi reperiatur.—August. de Doctr. Christ. Lib. II. cap. vi. Op. Tom. III. col. 23. c. Basil. 1569.

Ubi autem apertius ponuntur, ibi discendum est quomodo in locis intelligantur obscuris.—Ibid. Lib. III. cap. xxv. col. 57. A.]

[² Id. Contra Adim. cap. III. Op. Tom. VI. col. 176. B.]

fingunt et jactitant. Imo judicet æquus lector, an verba ipsa propositionis non ostendant panis substantiam remanere in cœna, quam Christus corpus suum appellavit. Nam Christus dixit de pane quem tenebat in manibus, Hoc est corpus meum: non dixit de alia substantia quam panis. Nec dixit, Sub hac, in hac, supra hanc, vel cum hac forma, panis est corpus meum, quod vobis manducandum exhibeo: sed de pane dixit, Hoc est corpus meum; et sacramentali modo panis substantiam corpus suum fecit, et ita vocavit. Et sic de sacramento sacramentalis loquendi modus non est contemendus. Omnia enim sacramenta eorum induunt nomina quorum sunt sacramenta: ut non solum sacræ literæ, verum etiam sanctorum patrum testimonia testantur. Sacramenta tamen non transeunt in naturas ipsas earum rerum quarum sunt sacramenta; sed sacramenta et res sacramentorum distinctas ac discretas naturas semper retinent. Neutra vero substantia, vel signi aut signati, perit, nec in alterius substantias transit; sed utraque manet: ut omnia sacramenta Christi ab origine mundi ecclesiis suis tradita testantur. Augustinus vere in Psalmum xlviii. pulchre et erudite naturas signorum et signatorum discretas ac distinctas retinet, hisce verbis: "Non hoc corpus quod videtis, inquit, manducaturi estis, neque illum sanguinem quem effusuri sunt Judæi, qui me crucifigent, bibituri estis: sacramentum aliquod vobis do: id spiritualiter acceptum vivificat³." Hæc et hujusmodi verba quam plurima habet Augustinus in eodem Psalmo: sed quia liber mihi non adest, rogo pium lectorem ut Augustinum legat, et bene perpendat ac cogitet apud se verba Augustini, qui dicit, Non hoc corpus quod videtis manducaturi estis. Simpliciter enim dicit, quod corpus Christi quod videbatur non esset manducandum. Non autem dixit, Hoc corpus, quale vel qualiter videtis, non estis manducaturi (ut neoterici Romani dicunt); sed, Hoc corpus quod videtis, dixit, non estis manducaturi. Augustinus autem dicit, Nec illum sanguinem bibituri estis quem effusuri sunt qui me crucifigent. Neoterici vero e contrario repugnant, dicentes, Omnino bibituri estis sanguinem illum quem Judæi effusuri sunt, sed non eo cruento et tyrannico more. Augustinus corporis et sanguinis Christi substantiam per hominem manducari vel bibi negat; nam dicit, Hoc corpus non estis manducaturi, nec illum sanguinem bibituri.

[³ Vide supra, p. 463, note 4.]

Hæc pronomina, hoc, quis, ille, vel hujusmodi, omnes qui vel elementa grammatices norunt haud ignorant quod substantiam corporis et sanguinis significant, quam non sumus suscepturi cum sacramenti perceptione. Duo dicit Augustinus hoc in loco : unum autem, quod corporis et sanguinis Christi substantia, quæ est res sacramenti, non sit præsens, nec corporaliter lateat sub externis formis sacramenti; alterum vero, quod sacramenti et rei sacramenti naturæ et substantiæ non confundantur, commisceantur, aut annihilentur in sacramento. Neoterici multa et varia docent, scribunt, et disputant de signi et signati conjunctione et unione, an sit personalis, realis, vel rationalis: sed quia rem per se perspicuam ac planam ex sacris scripturis cognoscimus, non opus erit circa tales argutias et circulationes, quæ rem perlucidam ac planam implicatam, obscuram, ac nodis et difficultatibus plenam reddunt, immorari. Satis enim est, quia verum, quod scimus ex verbo Dei signum et signatum uniri et conjungi institutione divina, contemplationeque ac usu divino, cœlesti, ac fideli; præterea significatione et rerum similitudine. Nam quemadmodum externa aque lotio corpus abluit et mundat, ita interna Spiritus sancti operatio animam abluit et purgat; et quemadmodum panis et vinum corpora nostra alunt ac sustentant, ita corpus et sanguis Christi animas fide recipientium nutriunt et refovent; ut integer homo, cum corpore tum anima, per integrum Christum corpore et anima, quem contemplatione ac consideratione fidei percipit, vivat in Christo ad vitam æternam. Sed signum et signatum uniri naturaliter, ita ut signum in sacramento fiat aliquorum verborum prolatione quod signatum est sua substantia et natura, credere non possumus. Christus enim testatur vinum in sacramento esse fructum vitis; quod verum non esset, si per verba sanctificationis vinum sua natura et substantia fieret significatum, hoc est, verus sanguis Christi. Idem docet Paulus de pane ad Corinthios, ut est antea. Institutione tamen Christi, ac contemplatione et consideratione fideli, coeunt et conjunguntur signum et signatum in sacramentis; sed non aliter, ut neoterici dicunt: qui non solum signi naturam et substantiam (id est, panis et vini) in sacra cœna destruunt ac perimunt; sed etiam semper res signatas per signa ita præsentem faciunt, ut qui unum recipit et alterum necessario recipiat: ita ut, sive impii, sive pii, vel bruta animalia (ut sunt canes, mures, et hujusmodi) signum externum

capiant, et res signatas capere oporteat, propter signi et signati inseparabilem ac indivulsam unionem, conjunctionemque naturalem, quam ipsi constituunt: quod non solum falsum, verum etiam impium esse, constanter testamur. Nam Israelitæ I Cor. x. sub Mose manna, qui erat typus Christi, omnes manducabant: sed non manducabant manna Christum, quia plures illorum non approbavit Deus, ut inquit Paulus. Sic Simon Magus Acts viii. tinctus erat baptismo Christi: sed non erat tinctus baptismo Christo; et, ut Augustinus dicit, "Judas manducabat panem Domini; sed non manducabat panem Dominum¹." Quæ loca testantur quod significata non semper sunt præsentia externis signis; sed illis tantum una adsunt qui vera fide ac pœnitentia (modo adultæ sint ætatis) externa signa juxta mandatum et institutionem Christi percipiunt. Et malos non comedere carnem Christi ipsemet Christus testatur, dicens, "Qui manducat meam carnem, et bibit meum sanguinem, in me manet, et ego in illo." Manere autem in Christo est participem esse omnium meritorum Christi: et Christum manere in homine est ei quem inhabitat per Spiritus sancti efficaciam ostendere quod ipse sit auctor et causa illius vitæ in quo manet. Jam impii qui non agunt pœnitentiam vitæ præteritæ non sunt participes omnium meritorum Christi; nam hujusmodi margaritæ non solent projici ante porcos et canes, quorum fœditatem et conspurcationem impii induerunt. Propterea (ut Sapientiæ liber testatur) in malevolam animam non introibit sapientia, nec habitabit in corpore subdito peccatis. Si quis cupit hac de re plura cognoscere, quod mali non comedant corpus Christi, legat Cyprianum in sermone De Cœna Domini², Augustinum De verbis Domini, sermone xxxiii.³, trac-

Joan. vi.
Mali non
manducant
corpus et
sanguinem
Domini.

[¹ In Joan. cap. xiii. Tract. lxx. August. Op. Tom. ix. col. 402. c. Basil. 1569.]

[² Quamvis ab indignis se summi vel contingi sacramenta permittant, non possunt tamen spiritus esse participes quorum infidelitas vel indignitas tantæ sanctitudinī contradicit. . . . Verum his qui verbo tenus corde sicci et mente aridi sacris intersunt, vel etiam participant donis, lambunt quidem petram, sed inde nec mel sugunt nec oleum, qui nec aliqua caritatis dulcedine nec Spiritus sancti pinguedine vegetantur, sed sicut cibis communibus irreverenter sacris utuntur muneribus.—(Arnold. ap.) Cyprian. Op. Tom. ii. pp. 294, 298. Antverp. 1541.]

[³ Nolite parare fauces, sed cor. Inde commendata est ista cœna, Ecce credimus in Christum, quem fide accipimus. . . . Modicum accipimus, et in corde saginamur. Non ergo quod videtur, sed quod creditur, pascit.—August. Op. Tom. x. col. 128. d.]

tatu in Joannem xxvi.¹, Hieronymum in Esaiam cap. lxvi., libro iv.², in Hieremiam³, cap. xxii. Et dicere etiam quod canes et mures, si externum signum sacramenti acceperint, quod una cum externo signo significatum (hoc est, corpus et sanguinem Christi) recipiant (ut dixi), plane impium est. Panis angelorum factus est munificentia Dei panis et cibus piorum hominum, sed non impiorum, nec canum nec murum: nec a Deo Patre in mundum Christus erat missus, ut impios, canes, et mures pasceret; sed ut peccatores ad pœnitentiam converteret, et pœnitentes corporis et sanguinis sui meritis adimpleret. Quod autem neoterici dicunt, quod impii cum sacris signis corporis et sanguinis Christi signata (hoc est, ipsum corpus et sanguinem Christi) accipiant, sed indigne, et ad iudicium et condemnationem, non admittimus; propterea quod de suo scrinio et pectore loquuntur, et non ex verbo Dei. Paulus enim clare testatur, quod qui panem signum indigne accipiunt iudicium manducant. Hæc sunt illius verba:

[1 Cor. xi.]

“Itaque quisquis ederit panem hunc, aut biberit de poculo Domini, indigne, reus erit corporis et sanguinis Domini.” Non dicit Paulus, Itaque quisquis ederit corpus Domini et biberit sanguinem Domini indigne: sed quia indigne sumentes sacramenta corporis et sanguinis Christi signis cœlestibus contumeliam faciunt, ea contumelia signorum rebus signatis imputatur, ut Paulus dicit; ita ut sint corporis et sanguinis Christi rei: ut Israelitarum, Judæ, ac Simonis Magi exempla testantur; qui externa signa, manna in deserto, sacrum panem in cœna Domini, externamque lotionem baptismatis receperunt, quos tamen Christus non approbavit.

Hic subjicerem plura testimonia contra realem Christi præ-

[¹ Ac per hoc qui non manet in Christo, et in quo non manet Christus, proculdubio nec manducat spiritualiter carnem ejus, nec bibit ejus sanguinem, licet carnaliter et visibiliter premat dentibus sacramentum corporis et sanguinis Christi.—August. Op. Tom. ix. col. 230. d.]

[² Omnes voluptatis magis amatores quam amatores Dei... comedere cibos impietatis, dum non sunt sancti corpore et spiritu: nec comedunt carnem Jesu, neque bibunt sanguinem ejus.—Hieron. Op. Tom. v. fol. 114. d. Paris. 1533.]

[³ Et ipsi quidem (hæretici) passionem Domini et sanguinem pollicentur; sed in perpetuum non regnant... Quodque infert, Non comedent et non bibent, subauditur, corpus et sanguinem Salvatoris.—Ibid. fol. 140. i.]

sentiam in eucharistia ex Origene in Matthæum Homilia xxxiii., ex Augustino ad Dardanum, ex Cyrillo in Joan. libro vi. cap. 14. et cap. 21. Sed quandoquidem istorum librorum copia mihi fieri non potest, satis est, cum non datur ultra, loca tantum annotare, et lectorem ad auctores ipsos relegare, ut suo studio illos perlustret; propterea quod hanc impiam et idololatricam doctrinam de corporali præsentia in cœna Domini detestentur atque expugnent. Jam ad tertium caput, in quo a neotericis dissentimus, descendam; quod tam paucis quam potero absolvam, ne tractatus nimium crescat. Sed ne videamur vel ignorantia aut dolo malo sanctorum patrum modos et formulas loquendi de corporis et sanguinis Christi præsentia in cœna Domini præterire, brevi epilogo omnes (quantum possum) fideliter annotabo.

1. Dicunt nos carnem Christi manducare, et ejus sanguinem bibere.

2. Panis et vini substantiam converti in substantiam carnis et sanguinis Christi.

3. Quod cum pane et vino idem recipimus quod pendit in cruce.

4. Quod Christus carnem suam nobiscum reliquit; vel quod sit totus hic, et totus in cœlo.

5. Quod id quod est in calice fluxit ex latere Christi.

6. Quod idem recipitur ore quod fide creditur.

7. Quod panis et vinum post verba sanctificationis sint corpus et sanguis Christi.

8. Quod nutrimur corpore et sanguine Christi.

9. Quod Christus abiit, et hic manet.

10. Et quod se ipsum ferebat suis manibus.

Tales vero loquutiones apud patres agnoscimus: et quomodo ipsi se ipsos etiam interpretentur non ignoramus; spiritualiter vel figurate, ut omnes patres testantur, et non secundum literam: ut Origen in Levit. Homilia vii.⁴ Chry-

[⁴ Carnibus enim et sanguine verbi sui, tanquam mundo cibo ac potu, potat et reficit omne hominum genus. . . . Agnoscite, quia figuræ sunt quæ in divinis voluminibus scripta sunt; et ideo tanquam spirituales, et non tanquam carnales, examine et intelligite quæ dicuntur. . . . Si enim secundum literam sequaris hoc ipsum quod dictum est, 'Nisi manducaveritis carnem meam, et biberitis sanguinem meum,' occidit hæc litera.—Orig. Op. Tom. II. p. 225. Paris. 1733.]

sostomus in Joan. Homilia xlvj.¹ Tertullianus lib. i. et iv., contra Marcionem², Contra Adimant. cap. xii.³ Cyprianus libro Epistolarum ii., epistola 3.⁴ Intelligunt enim Christum juxta suam divinitatem hic in terris nobis adesse, vel spiritualiter in omnibus qui fideliter in Christum credunt, et pie vivunt; vel quod panis et vinum in sacra cœna figurative pro corpore et sanguine Christi accipiuntur. Hæc autem vera esse quæ dico, non ignorabit qui veterum patrum scripta perlustrare dignabitur.

Finis.

CAPUT III.

Contra sacrificium missæ.

Tertium caput in quo a neotericis dissentimus consistit in hoc; quod ipsi corpus Christi in Romana missa Deo Patri pro remissione peccatorum vivorum et mortuorum offerunt: hoc est, volunt Christum ex pane factum esse sacrificium propitiatorium pro vivis ac mortuis. Nos autem privatam Romanam missam pro aliquo opere a Deo ordinato, vel pro sacramento mortis et passionis Christi non agnoscimus; sed humanum commentum ac profanationem sacræ Domini cœnæ esse credimus ac profiteamur, ut antea est ostensum. Ut nullum a morte Christi esse sacrificium propitiatorium credimus atque confitemur; hoc est, a morte et præter mortem Christi nullum tale esse sacrificium vel opus, quod iram et indignationem Dei erga peccatum placare, atque illius gratiam in remissionem peccatorum peccatoribus impetrare possit. Hoc enim Christus semel per seipsum in cruce fecit; nec in hoc sacrificii propitiatorii genere, quod est pretium nostræ redemptionis ab æterna ira et damnatione, socium aut successorem Christus patitur. Nam solus ipse omnia, semel ipse omnia, in se ipso omnia, per se ipsum omnia, super crucem omnia per sui ipsius sanguinis effusionem ac mortem (quoad pretium et solutionem nostræ redemptionis) perfecit ac absolvit imperpe-

[¹ μέμνηται τροφῆς πνευματικῆς, p. 745. Ἀπὸ τῆς τραπέζης ταύτης ἄνεισι πηγὴ ποταμῶν ἀφύεῖσα πνευματικῶν, p. 747.—Chrysost. Op. Tom. ii. Eton. 1610.]

[² Vide supra, p. 406, note 7; and p. 440.]

[³ Vide supra, p. 406, note 2.]

[⁴ Vide supra, p. 422.]

tuum : ita ut hoc sacrificii genus propitiatorii sit indescendens et immigrabile : ita etiam ut extra ipsam Christi mortis actionem, et cruentam ejus sanguinis effusionem, atque illius sanctissimæ animæ a corpore ejus in cruce expirationem, migrare non possit.

Rationes quibus impellimur ut hoc firmiter credamus sunt istæ.

“Atque hic, quod idem maneat in æternum, perpetuum Hebræ. vii. habet sacerdotium : unde et salvos facere ad plenum potest qui per ipsum adeunt Deum, semper vivens ad hoc ut interpellet pro illis. Talis enim decebat ut esset nobis pontifex, pius, innocens, impollutus, segregatus a peccatoribus, et sublimior cœlis factus ; cui non sit quotidie necesse, quemadmodum illis pontificibus, prius pro propriis peccatis victimas offerre, deinde pro peccatis populi : nam id fecit semel, cum se ipsum obtulit.” Hic D. Paulus multis præclaris ac perspicuis evincit argumentis Christi sacrificium non solum unicum esse et perpetuum, verum etiam semel oblatum. Primum argumentum petitur a natura et dignitate personæ Christi : quia, inquit, Christus, jam factus immortalis, nulla morte ab officio suo impediri potest. Itaque quemadmodum ipse in perpetuum manet, ita et ejus sacerdotium nullum habiturum est finem. Adhuc alia ratione probat unicum et perpetuum esse Christi sacrificium. Christus unicus et perpetuus est sacerdos : quare unicum et perpetuum esse oportet ejus sacerdotium et sacrificium. Hoc ex natura et dignitate personæ Christi sequi et concludi Paulus docet, a comparatione sacerdotum legalium cum sacerdote novi testamenti Christo. Illi quidem plures fuere, quia mors illorum sacerdotium impediēbat ac finiebat : at Christus sacerdos in æternum secundum ordinem Melchizedech, immortalis, morti amplius nihil debet. Apud dialecticos Pauli ratiocinatio concludit a disparatis. Propter mortis enim tyrannidem veteres plures fuere sacerdotes : sed propter immortalitatis perpetuitatem Christus sempiternus est sacerdos. Deinde a natura et conditione sacerdotii Christi probat sacerdotium et sacrificium Christi unicum esse ac perpetuum. Christi vero sacrificium est (inquit) ἀπαράβατον, hoc est, intranscendens et immigrabile. Non transit (inquit Paulus) nec migrat hoc sacerdotium a Christo in alium. Non dicit (ut neoterici dicunt) Christi sacerdotium non esse migrabile in alios per mortem, quemadmodum sacerdotium Aaronicum sub lege migrabat in alios ; verum

hoc sacerdotium Christi immortale transit immortaliter in Christi successores et vicarios, quos episcopos ac alios ministros ecclesiæ vocant. Sed quam procul hoc sit a veritate, qui tantum elementa Christi religionis didicerunt non ignorant. Paulus enim primum vocat Christi sacerdotium immigrabile in perpetuum et intranscendens. Si autem Christi sacerdotium aliquo modo (fingant neoterici qualem modum velint) in alios transcendit vel migrat, non est immigrabile et intranscendens, ut Paulus ait. Nam hoc est immigrabile, quod nec migrat nec migrare potest in alium: ut hoc est immortale, quod nec moritur nec mori potest. Usurpant igitur et tyrannice in se recipiunt neoterici hanc potestatem interpretandi sacras scripturas, ut Christi sacrificium aliquo modo migrabile faciant, quod sacræ scripturæ omnino immigrabile et intranscendens constituunt. Adhuc alio modo D. Paulus probat hoc Christi sacrificium unicum esse et semel oblatum, ab effectu et fine Christi sacrificii. “Unde,” inquit, “et salvos facere ad plenum potest qui per ipsum adeunt Deum, semper vivens ad hoc, ut interpellet pro nobis.” Et quemadmodum antea ab impossibili probavit Christi sacerdotium esse immigrabile, ex natura et conditione tum personæ tum officii Christi; ita nunc idem probat ab utili et commodo sacerdotii et sacrificii sacerdotii Christi. Fructus vero æterni sacerdotii Christi est nostra salus; quæ cum semel a Deo per Christi mortem sit nobis parta et acquisita, non opus est ut amplius vel alio modo inquinatur¹ aut perficiatur. Nam inquit Paulus non solum, Salvos fecit, verum etiam, Ad plenum salvos fecit. Ad plenum autem salvos facere est omnibus modis, numeris, ac rationibus salvos facere; ita ut amplius a quoquam nihil desiderari, addi, adjungi possit. Cum ergo Christus solus, semel, et hoc etiam super crucem præstiterit plene ac absolute, in immolatione et morte sui ipsius, profecto nihil superest; nec quicquam absolvendum pro peccatorum condonatione ac remissione aliis sacrificiis vel sacrificulis reliquit. Quod si quid ad plenam satisfactionem peccatorum reliquisset, ad plenum (ut inquit Paulus) salvos non fecisset. Sed nihil vel sacerdotibus vel sacrificiis hac in parte reliquit: sed in se, per se, ac propter se solum, in cruce omnia pro redemptione humani generis morte sua persolvit et absolvit; ut Paulus hic inquit, “Ad plenum nos salvos fecit.” Et ut adhuc signifi-

Probat Paulus sacerdotium Christi esse immigrabile, ab utili sacerdotii et sacrificii Christi.

Fructus sacrificii Christi est nostra salus.

[¹ So in Foxe. Qu. inquiritur?]

cantius et clarius hoc Paulus intimaret, addit, “ Qui per ipsum adeunt Deum.” Verba sunt perpendenda. Non dicit, Salvos fecit ad plenum eos qui Christum denuo et ex novo Patri offerunt ac sistunt; sed dicit, Eos ad plenum salvavit qui per ipsum Patrem cœlestem adeunt: hoc est, qui Christi fiducia et meritis Deum adeunt, ac sollicitant pro remissione peccatorum et acceptatione, vota sua nanciscuntur. Iterum verba Pauli resumo: “ Qui per ipsum Deum adeunt.” Oportet igitur accedere et adire Deum per Christum; et non sistere vel offerre Christum Deo. Accedere autem et adire Deum per Christum, est per ea et propter ea quæ Christus ipse præstitit in morte sua remissionem peccatorum et acceptationem in ejus gratiam quærere. Nostrum ergo est per Christum Deum Patrem adire; et non Christum Deo offerre vel sacrificare: et proculdubio, si nos Christum, qui est ab omnibus peccatis atque peccatorum maculis et suspicione immunis et alienissimus, Deo offerremus ac sisteremus, Deus Pater a nobis oblatum in sacrificium non admitteret. Ideo Paulus subjicit gravissimas sententias atque doctrinas, “ Semper vivens ad hoc, ut interpellet pro illis.” Christus vero jam non vivit, ut amplius cruento vel incruento (ut novi Christiani dicunt) sacrificio sistatur vel offeratur Deo per ministros ecclesiæ; sed ut ipse ab immolatione sui ipsius, et immortalitate donatus, interpellet pro nostra salute apud Patrem cœlestem. En verba Pauli: Ideo vivit ut ipsemet interpellat, et non alter ipsum sistat vel sacrificet. Sed ulterius contra istos neotericos pergit D. Paulus in hunc modum: “ Talis enim decebat ut esset nobis pontifex, pius, innocens, impollutus, segregatus a peccatoribus, et sublimior cœlis factus,” &c. Si hæc verba probe ac candide a pfaphis et Romanis sacrificulis intelligerentur, ne unus quidem illorum Christum Deo Patri sisteret vel sacrificaret, sub pœna tremendæ iræ divinæ. Verba Pauli jam introspiciamus: “ Talis enim decebat ut esset nobis pontifex, pius, innocens,” etc.

Accedere et
adire Deum
per Christum
quid.

Postquam Paulus ostendisset vim, efficaciam, ac virtutem sacrificii Christi, quod fructus illius esset salus nostra; iterum redit ad descriptionem personæ Christi, qui sacrificium obtulit, quod sit pius, innocens, etc. Quibus verbis Paulus testatur quod non satis est, ut id quod offertur sit purum et innocens; sed ut ipse etiam qui offert sit innocens et ab omni peccato immunis; ob cujus sacrificium Dei Patris ira et indignatio

Quod purum
est per im-
purum obla-
tum a Deo
non accep-
tatur.

contra peccatum placetur. Quod si Deo offertur quod a maculis et peccatorum sordibus purum sit, modo per impurum et peccatis obnoxium et pollutum offeratur, a Deo non acceptatur nec admittitur: nam nec offerentem nec oblata, peccatis conspurcata ac vitiata, Deus dignatur respicere. Et ut res clarior fiat, exemplis quibusdam illam illustrabo. Quid purius, sanctius, ac magis divinum excogitari poterit oratione Dominica, quam ipsemet Christus nos orare docuit? Tamen propterea quod nos, qui hanc orationem Deo Patri nostro cœlesti fundimus, obnoxii simus peccato, illam ipsam orationem Jesu Christi, quatenus a nobis oblatam, Deus Pater negligit, contemnit, et non admittit. Ideo Christus docuit, ut, quando aliquid sanctum, bonum, aut salutare a Deo impetrare velimus, uti illius nomine, hoc est, illius fiducia, dignitate, et honore, id faceremus. Nam etsi bona et pura sua natura essent quæ Deo tribueremus; tamen, propter offerentis impuritatem et imperfectionem, Deus ea nec magni æstimaret, nec reciperet: et ratio hæc est; propterea quod ea quæ sua natura perfectissima sunt, atque a Deo mandata, nunquam a nobis, qui obnoxii sumus congenitis et nativis malis, pure et absolute possint præstari. Quamobrem Paulus dicit legem ipsam, Dei inviolatam ac perfectissimam voluntatem, per nostram infirmitatem infirmari. Igitur, etsi Deo offeramus quæ Deus nobis præcepit ac mandavit ut a nobis offerantur, propter nostram tamen imperfectionem sunt imperfecta; imo si nostra ipsorum corpora morti propter Christum sponte et ultro daremus, nihil nobis prodesset. Pulchrum est igitur quod Augustinus dicit: "Non poena, sed causa facit martyrem¹:" ac si dixisset, Etsi sexcenties homo sese morti tradat, ac vivum sacrificium se Deo consecret, non in hoc Deo placet, quod sese offert mille mortibus cruciandum; sed quia ob Christi causam, cujus meritis ac passione est redemptus, nulla mortis genera timet aut formidat. Ideo si neoterici Christum ut sacrificium propitiatorium in suis sacris (vel potius, profanis missis) offerre velint, meminerint oportet, quod Deus non solum purum et immaculatum sacrificium, verum etiam innocentes homines, puros et ab omni peccatorum macula et suspicione, qui offerant, exigat. Nam Deus sua non curat (licet sanctissima ex sese), si per impurum offerantur.

[Rom. vii.
12, viii. 3.]

[¹ Epist. LXL. col. 310. A. Epist. CLXVII. col. 762. B. Op. Tom. II. and elsewhere.]

Quare dico nos Christum Deo Patri non offerre: sed Christus nos et omnia nostra, quæ Deo placent, offert. Quod si neoterici papistæ Christum haberent suis manibus corporaliter (ut se fingunt habere), et Deo illum sexcenties offerrent pro peccatis vivorum et mortuorum, oporteret Deum Patrem Filium suum, sic per peccatis obnoxios oblatum, non agnoscere. Ipse enim solus, qui in corpore suo nostra peccata perlitavit super crucem, se ipsum semel obtulit, et recte potuit offerre, Deo Patri in odorem bonæ fragrantiae, et amplius offerri non potest. Quapropter omnia nostra a Deo petimus per Filium, et propter Filium: sed Filium non offerimus nec sacrificamus Deo. Nisi enim per Christum prius fuerimus Deo reconciliati, omnia sane, quaecunque facimus, coram Deo sordent atque vilescunt. Christus igitur nos prius propter merita suæ passionis ac mortis Deo Patri cœlesti offert et consecrat; deinde nostra omnia, preces, elemosynas, afflictiones, et quicquid tandem in nomine Christi facimus: ipseque Pater propter Christum recipit, ac tandem coronabit tanquam merita sua: ut Augustinus dicit: "Offerre in remissionem peccatorum solus Christus potuit, et non aliud quam sui ipsius corpus²." Veteres multa sacrificia habuerunt sub lege Mosaica, quæ sacrificia pro peccatis appellabantur, sed re ipsa peccata non tollebant, nec expiabant: "nam (ut inquit Paulus) lex nihil ad perfectionem [Heb. vii.] adduxit." Tamen sub lege patres peccatorum remissionem fuerunt nacti, non ob alicujus operis vel sacrificii dignitatem aut meritum, quæ sub lege fiebant; sed tantum propter Christum venturum, qui immolationem sui ipsius pro remissione peccatorum in cruce perlitavit: quod admirando amore bona fide præstitit ante mille quingentos annos; ita ut non sit necesse quotidie offerre: "nam id semel fecit, cum se ipsum obtulit," [Heb. vii.] inquit Paulus. Tanta est autem illius unici sacrificii, semel peraeti in cruce per Christum ipsum, vis et potentia, ut per illud, et propter illud, omnia peccata omnium vere pœnitentium, qui sacrificii mortem præcesserunt, et qui illam sequuntur usque ad finem seculi, fuerunt, sunt, et erunt remissa. Impium ergo est vel aliud sacrificium præter mortem Filii Dei substituere, vel idem sacrificium repetere. In illo enim sacrificio, quo Dei ira et indignatio contra peccatum placatur, oportet ut hæc omnia simul in uno concurrant: primum, ut

[² For a similar sentiment see Aug. De Trin. Lib. iv. cap. xiv. The exact passage given in the text has not been found.]

Hæc omnia
una concu-
runt in illo
sacrificio
quo placatur
ira divina.

qui offert, et quod offertur, sint immunes, puri, immaculati ab omni peccatorum labe et contagione : deinde, ut tanta sit virtus illius sacrificii semel peracti, ut omnem peccati atrocitatem et impietatem expurget ac debellet : præterea, ut ista peccatorum purgatio sit facta per mortem et sanguinis effusionem illius sacrificii quod offertur : deinde, quod qui tale sacrificium offert, destructa mortis tyrannide, vivat in perpetuum, ut interpellet pro illis quos sacrificii sui fecit participes. Et quemadmodum Christus se ipsum semel tantum obtulit, et post oblationem offerri semper desinit ; ita nullo modo pro remissione peccatorum aliis sese commendavit offerendum. Impium igitur est quod neoterici dicunt, Christum se ipsum obtulisse sacrificio cruento ; sed per sacrificulos offerri sacrificio incruento. Nam sacrificium incruentum Deus pro remissione peccatorum non admittit. Propterea Paulus dicit, quod “absque sanguinis effusione non fit remissio.” Hunc igitur Christum pro unico sacerdote et unico sacrificio in remissionem peccatorum agnoscimus et confitemur : plures vero sacerdotes pluraque sacrificia quam Christum ac illius mortem pro remissione peccatorum prorsus rejicimus. Præterea Christo in suo sacrificio nec socium nec successorem tribuimus vel admittimus ; sed Christum solum, Christumque semel offerentem atque oblatum, quærimus ac profitemur.

Heb. ix.]

Secunda probatio nostræ assertionis.

Heb. ix.

“Per proprium sanguinem ingressus est semel in sancta, æterna redemptione reperta.”

absque san-
guinis effu-
sione non
fit remissio.

Hic D. Paulus unicam placandi Deum ob peccata offensum rationem præscribit ; quæ fit per sanguinis expiationem, quam Christus solus et semel pro omnibus in cruce absolvit ad æternam redemptionem comparandam, ut in eodem capite Paulus testatur. “Nam si sanguis taurorum et hircorum, et cinis juvenæ aspergens inquinatos, sanctificat ad carnis purificationem ; quanto magis sanguis Christi, qui per Spiritum æternum se ipsum immaculatum obtulit Deo, purgabit conscientiam a mortuariis operibus ad serviendum Deo viventi !” Sanguis Christi per se ipsum Deo oblatus purgat conscientias nostras a mortuariis operibus ad serviendum Deo viventi. Unde constat, quod omnis peccatorum venia collocanda est in morte Christi, quam semel ipse in cruce per se ipsum sustinuit ; et non expectanda est per crebras ac repetitas obla-

tiones Christi incruentas, quas falso et impie neoterici fingunt. Illa enim unica Christi oblatio satis est, quam ipse, et non alius, per mortem suam fecit: ad quam si fide confugimus, repulsam non patiemur; nec peccatorum pondere ac tyrannide, vel legis divinæ accusatione et servitute, opprimemur. Satis vero, abundeque satis, iræ et indignationi Dei opponit qui unicam Christi mortem opponit: et satis, abundeque satis, tutus est a peccatorum fœditate, legis accusatione, mortis et inferni damnatione et tyrannide, qui Christi mortis ac passionis dignitate, honore, ac meritis sit munitus ac defensus. Non dico, ut qui hoc unico mortis Christi præsidio a mortis damnatione sint liberi, uti carnis curam agant, et mortis Christi securitate perditæ vivant, ut neoterici falso in nos calumniantur; sed ut hac fide præditi verbum Dei audiant, cui etiam credant, vitamque suam ad illud componant, et adversa pro Christi veritate non abhorreant; Christi, apostolorum, ac martyrum exempla imitantes ac assequentes. Omnia vero a Christianis quæ Dominus jubet, quantum humana infirmitas præstare poterit, sunt facienda; semper tamen dicere oportebit, "Remitte nobis peccata, quia servi sumus inutiles." Strenue autem agendum est quod possumus: sed fiducia nostra tantum meritis Christi nitatur oportet, ut intrepide stemus ante thronum Dei; in cujus quidem conspectu nullus vivens justificatur, ut David dicit. Omnes tamen pii, qui sentiunt se opprimi ira et indignatione divina propter peccata, per fidem in Christi meritis Deum adeunt, atque illum semper placatum invenient. Ideoque, ut nos a Patris sui ira et iudicio defendat, "in ipsum cœlum (inquit Paulus) ingressus est, ut appareat nunc in conspectu Dei pro nobis: non ut sæpius offerat se ipsum, quemadmodum pontifex ingreditur in sancta singulis annis per sanguinem alienum; alioqui oportuisset illum sæpius passum fuisse a condito mundo: nunc autem semel sub consummationem seculorum ad profligationem peccati per immolationem sui ipsius apparuit. Et quatenus illud manet omnes homines ut semel moriantur, post hoc autem iudicium; ita et Christus, semel oblatus ut multorum peccata tolleretur, rursus absque peccato conspicietur iis qui illum expectant in salutem." Duo Paulus hic præcipue docet: unum, quod unico mortis Christi sacrificio ad plenum a peccatorum condemnatione liberemur; alterum vero, quod semel tantum illud sacrificium Christus per se ipsum obtulerit; ita ut per

Mors Christi
sola hinc
adversus
omnia mala
præsidium.

[Psal. cxliii.]

[Heb. ix.]

Per se nec
per alium
potest Chris-
tus amplius
offerri.

se, nec per alium, amplius offerri queat. Per alium autem offerri in sacrificium non potest, quia omnes sumus peccatis obnoxii: et qui hac impietate gravantur nihil possunt (ut dixi) meritorie per ipsorum ministerium offerre. Et cum nullus, Christo solo excepto, super terram omnibus modis mundus et innocens unquam apparuerit, vel appareat, in conspectu Dei; ideo nullus sacrificium expiatorium vel propitiatorium Deo Patri cœlesti offerre potest: sed soli et uni Christo hoc convenit, et hanc gloriam alteri Christus non est daturus. Hoc vero sacrificium non fit nisi morte; quia peccata non expiantur quin sanguis sacrificii effundatur, et mors sacrificantis interponatur. "Nam (ut inquit Paulus) testamentum in mortuis ratum est; quandoquidem nondum valet cum vivit testator." Testamentum omnes sciunt esse apud Paulum promissiones humano generi factas propter Christum; hoc est, remissionem peccatorum, acceptionem in gratiam et favorem Dei, et vitam æternam. Hæc, inquit Paulus, non sunt valida nec rata, nisi Christi morte obsignentur. Si hæc igitur per Christum quotidie in missis papisticis offeruntur, quotidie Christum crucifigunt. Paulus enim dicit, "Siquidem ubi testamentum est, mors intercedat necesse est testatoris." Si autem fit remissio peccatorum, acceptatio in favorem Dei, et certitudo vitæ æternæ per Christum oblatum a ministris, mors Christi, qui offertur, intercedat necesse est. Quare, ut uno verbo omnia absolvam, scatet plane missa ista Romana sacrilegiis. Non solum autem Christi mortis ac passionis dignitatem conculcat; verum etiam sacratissimam Christi mortis memoriam in cœna Domini violat ac profanat. Juxta enim scripturas divinas unus et solus Christus est ad se offerendum idoneus. Et scripturæ sanctæ non modo unicum Christi sacrificium asserunt, sed etiam semel tantum oblatum. Neoterici autem non solum docent Christum in missa per alienas manus offerri; verum etiam quotidie fieri, imo centies, si tot fiant in ecclesia per diem missæ. Quid desiderent apertius vel fortius contra illorum fictam Christi oblationem in missa quam quod Paulus dicit, "Non ut sæpius offerat se ipsum?" Et iterum, "Nunc semel sub consummationem seculorum ad profligationem peccati per immolationem sui ipsius apparuit." Ad hæc, "Christus semel oblatum, ut multorum peccata tolleretur." Hæc vero et hujusmodi testimonia de sacerdote Christo, et illius sacrificio validissimo, quivis a Paulo audire

[Heb. ix.]

Missa Ro-
mana sacri-
legiis scatet.

potest, a quo discet hujus controversiæ veritatem. Sed si velit plus neotericis quam sacris literis tribuere, respondeat Deo in novissimo die suo periculo. Deus autem verbum suum lucernam constituit suæ ecclesiæ, et non humana dogmata. Si igitur, relicto verbo divino, hominum doctrinæ adhæreat, et tandem justum Dei judicium pro contemptu illius verbi sentiat; sibi ipsi hoc imputet, et non Deo. Nam Deus ab humanis traditionibus revocat, et suum verbum proponit: si quis igitur revocantem negligit, sua ipsius culpa pereat necesse est.

Qui transgrediuntur mandata Dei propter traditiones hominum gravissimas tandem lueat penas.

Tertia probatio nostræ assertionis.

“Sanctificati sumus per oblationem corporis Jesu Christi Heb. x. semel peractam.” Et iterum: “Hic vero, una pro peccatis oblata victima, perpetuo sedet ad dextram Dei; id quod superest expectans, donec reddantur inimici ipsius scabellum pedum ejus. Unica enim oblatione perfectos effecit in perpetuum eos qui sanctificantur.” Et, “Ubi peccatorum est remissio, non est amplius oblatio pro peccato.” Apostolus Paulus nullum præter sanguinem et mortem Christi agnoscit sacrificium expiatorium. Unde igitur habent neoterici illorum sacrificium propitiatorium ineruentum et absque sanguine, nisi a spiritu diaboli et antichristi? Apostolus enim Paulus divino Spiritu afflatus, cum de impetranda peccatorum venia et condonatione agit, nos ad unicum illud sacrificium quo defunctus est Christus in cruce confugere jubet. Quonam spiritu agitantur igitur neoterici, qui docent ac imperant, quod si velimus et cupiamus mortem Christi nobis fore efficacem et utilem, ut hoc faciamus per crebras ac reiteratas applicationes sacrificii, quæ per sacrificulos in missis privatis fiunt? Dominus tandem pro sua inexhausta clementia populum suum a tyrannide Romani pontificis liberet, et suo sancto verbo ecclesias ubique illustret. Amen. Cogitet pius lector quid Paulus per hæc verba ad Hebræos docere voluerit, “Ubi horum est remissio, non est amplius oblatio pro peccato.” Hæc unica sententia Spiritus sanctus duos expugnat errores: primum, Judæorum, qui per sacrificia legalia peccata expiari volebant; secundo, neoteri-
corum errorem, qui dicunt se in missis non aliud sacrificium offerre, sed idem quod Christus super crucem obtulit; tantum hoc discriminis retinentes, quod Christus sacrificium cruentum obtulit, illi vero ineruentum. Paulus utrumque negat posse

In quo differat Christi in cruce et sacrificiorum in missa sacrificium.

feri, et aliud sacrificium per Judæos, et idem sacrificium per Christianos: "nam (inquit) ubi horum est remissio, non est amplius oblatio pro peccato." Negat et aliud, idem sacrificium a quoquam præterquam a Christo ipso, idque semel, oblatum esse. Paulus quidem per Spiritum sanctum simpliciter negat oblationem. Neoterici vero Pauli simplicem negationem arguunt ac reprehendunt, affirmantes adhuc superesse oblationem incruentam pro remissione peccatorum. Si autem hoc non sit bellum gerere cum Deo, nescio quid sit. Metuo igitur ne multi illorum agnitam veritatem (quod absit) odio persequantur. Si enim dociles mentes sacrarum literarum lectioni afferrent, non esset possibile quin statim veritatem in hac controversia assequerentur.

Quarta confirmatio nostræ assertionis.

"Holocaustum et hostiam pro peccato non postulasti: tunc dixi, Ecce, venio."

Hanc partem hujus psalmi D. Paulus in Epistola ad Ebræos, cap. x., refert ad Christum Jesum Salvatorem nostrum: qua probat unica Christi oblatione et victima super crucem humanum genus a servitute diaboli et peccati fuisse liberatum. Nec alio Deum placatum fuisse David testatur. "Si voluisses (inquit) sacrificium dedissem: utique holocaustis non delectaberis." Omnia autem sacrificia, quorum sanguis juxta legem effundebatur, peccati atrocitatem indicabant, atque ob oculos offerentium ponebant quod qui talia peccata et scelera designassent digni essent morte æterna; sed peccatorum ac scelerum sordes non abluebant: peccatores ad venturum Christum relegabant, qui sanguine suo labes peccatorum expungeret: quod sanguis taurorum et hircorum præstare non valebat. Et ideo sanctus vates, anxius atque sollicitus de suorum peccatorum venia, rogavit ut illum hyssopo aspergeret: non quod aspersione hujus herbæ peccatorum maculæ expiarentur; sed quod aspersione sanguinis Messiae, cujus typus hyssopi aspersio erat, omnia ejus peccata ita elucentur, ut nihil in illius animo et corpore resideret quod oculos summi Dei offenderet. Et quemadmodum ante Christi mortem nullum exstabat sacrificium cujus dignitate ac pretio peccata condonarentur; ita præter ipsam mortem semel in cruce peractam nullum restat pro peccatorum expiatione aliud sacrificium: ut D. Paulus superius dicit: "Sacrificium et

oblationem et holocaustomata pro peccato noluisti, neque comprobasti, quæ juxta legem offeruntur : tunc dixi, Ecce, adsum, ut faciam, Deus, voluntatem tuam (tollit prius ut posterius statuatur); per quam voluntatem sanctificati sumus per oblationem corporis Jesu Christi semel peractam." Duo D. Paulus Ebræis proponit : unum, quod sub lege Moysis nullum erat sacrificium vere propitiatorium, cujus pretio et dignitate peccatorum ac scelerum labes expiabantur ; alterum vero, quod jam inter Christianos nullum sit sacrificium propitiatorium præter mortem Christi, quam semel in cruce pertulit. Ita ut non solum omnia alia sacrificia Judæorum et Christianorum a dignitate et pretio sacrificii propitiatorii excludat ; verum etiam ut sacrificium a Christo oblatum pro remissione peccatorum iterum offerri perneget. Nam nos (inquit), a legis sacrificiis liberati, sanctificati sumus per oblationem corporis Jesu Christi semel peractam : quibus verbis unicum Christi sacrificium populo Dei commendat, Christumque semel pro omnibus oblatum docet. Cum igitur clare ex verbo Dei constet, quod semel Christus se ipsum pro omnibus in remissionem peccatorum obtulerit, scimus nec per alios offerri posse, nec sæpius posse offerri, ut neoterici fabulantur : et quantumvis neoterici in oculis suis videantur sapientes, et prudentiæ suæ egregie innitantur contra mandatum Dei ; nos tamen scimus illorum prudentiam stultitiam esse apud Deum. Quare illorum doctrinam et impia sacra tanquam pestem, toxicum, et venenum redemptionis nostræ in Christo Jesu abhorremus ac detestamur ; satis esse credentes nostram salutem ex verbo Dei cognitam ac confirmatam habere.

Prov. iii.

Quinta confirmatio nostræ assertionis.

"Et sanguis Jesu Christi Filii ejus emundat nos ab omni peccato." Et iterum : "Lavit nos a peccatis nostris per sanguinem ipsius, et fecit nos reges et sacerdotes Deo et Patri suo."

1 Joan. i.

Apocal. i.

Satan ab exordio mundi, pro hostili suo odio quo erga humanum genus flagrat, duobus modis homini imponere maxime consuevit : primo, ut Christum, per quem cœlestis Pater mundum sibi reconciliari constituit, ignotum penitus mundo faceret : secundo, ut quamobrem Christus sit passus mundus ignoraret ; certo sibi persuasus alterum istorum duorum utrumque rectissimam esse viam ad infernos et sempiternas misérias.

Ex altera vero parte (quamvis impius sit, et æternus Dei ac omnium hominum hostis) probe novit, quod qui mortem Christi mortisque ejus dignitates et merita intellexerint, atque firma fiducia omnem culpæ et pœnæ impietatem et atrocitatem soli sanguini illius amovendam assignaverint, tyrannidem suam tuto contemnere et omnino vincere possint. Nam qui Christum fide assequuntur, illis Christus suo sancto Spiritu mortis suæ merita in salutem æternam applicat. Cum vero Christi vera cognitio humano generi adeo sit necessaria et utilis, sine qua nemo peccati, mortis, et inferni tyrannidem effugere potest; non est mirum quod tantas caligines ac tenebras Satan mundo offundat, ut Christi vera cognitio sese non proderet. Hasce autem tenebras et caligines Satan sparsim offundit partim per antichristos, qui mundo persuadent aliud esse sacrificium præter mortem Christi, quo homines salvi fiant; partim vero has tenebras per pseudochristos, qui se ipsos pro Christo venditant, spargit; et partim etiam per pseudoprophetas, qui falsa et nova dogmata fingunt, et vera veteraque vi et dolo opprimunt et persequuntur. Per hæc tria hominum genera Christi sanguinis effusionem incognitam, vel prorsus et funditus male et perperam intellectam, flagitiose, impie, ac profane inter homines esse studet, ac summa ope curat. Antichristi autem sunt omnes qui missas privatas hodie celebrant in ecclesiis Christi, quique pro vivis et mortuis sacrificant. Pseudochristi vero sunt papa et episcopi, qui sese pro Christo venditant. Nam quod Christus ipse manifeste mandat ipsi manifeste vetant. Christus enim dixit, "Venite ad me omnes qui laboratis et onerati estis: ego reficiam vos:" pseudochristi episcopi hoc prohibent, et jubent ut, relicto Christo, divos corporibus exutos adeant. Christus dixit, "Torcular calcavi solus:" pseudochristi dicunt, Christus hoc non solus fecit; sed partim ipse in cruce; partim vero et nos obscænis, teterimis, ac fastiditis missis privatis torcular pro remissione peccatorum conjunctim atque divisim calcamus ac premimus. Pseudo autem prophetæ sunt, qui Christi nomen et doctrinam jactitant, et tamen utrumque subvertere conantur: quales sunt qui hodie concionantur sub prætextu, nomine, et doctrina Christi; Christum tandem¹ atque ejus doctrinam universam sub papæ tyrannidem cogere conantur.

Exemplum vero neotericorum impietatis aliud non quæram

[¹ Qu. tamen?]

Antichristi.

Pseudochristi.

Matth. xi.

[Isai. lxiii.]

Pseudoprophetæ.

quam hoc, quo dicunt Christum quotidie in illorum missis ac illorum opera pro peccatis vivorum et mortuorum offerri. Joannes dicit quod Christus emundat nos ab omni peccato. Ergo totum redemptionis omnium peccatorum nostrorum pretium sanguini Christi super crucem effuso assignat; et sacrificiis nullam partem relinquit. Quod si objiciant non aliud sacrificium et pretium pro peccatis offerri in missis, sed idem quod Christus obtulit in cruce, sic illorum impietati respondeo. Objectio. Christum se offerre impudenter asserunt (sive cruentum sive incruentum, nihil pensi habeo; perinde mihi est:) verum si aliquo modo quod Christus fecit vel per se vel per alium facere possit, quoad sacrificium pro redemptione peccatorum et redemptionis pretio attinet, omnino ejus sacrificium in cruce factum invalidum et minus sufficiens ad placandam Dei iram erat. Repetitio enim ejusdem sacrificii pro redemptione peccatorum et redemptionis pretio duo semper comprehendit: unum, quod qui offerunt peccatis semper sunt obnoxii; alterum vero, quod offertur non satis esse pro æterna peccatorum expiatione. Hæc autem vera esse quæ dico, Paulus testatur, qui dicit²: “Propter peccata offerentis et eorum pro quibus Responsio. sacrificia quotannis offeruntur, pontifices per sanguinem in sanctum sanctorum ingrediebantur. Et quia sanguis taurorum et hircorum peccata auferre non valebat, quotidie sacerdos astitit, sacra peragens, et easdem sæpius offerens hostias,” etc. Heb. x. Utrumque D. Chrysostomus pulchre ostendit: primum, ut per illorum crebras ac repetitas oblationes accusatio, et non solutio, (inquit) esset peccatorum; secundum, quod infirmitatis accusatio, et non virtutis ostensio (scilicet sacrificii), esset. Ideo subdit Chrysostomus: “In eo quod offerebantur, redargutio peccatorum; in eo autem quod semper, redargutio infirmitatis. In Christo autem contrarium habetur: semel oblatus est. Nam quæ formam habent alicujus, tantum exemplar ostendunt, non autem virtutem³,” etc. Si neoterici easdem offerunt in missis hostias, nempe corpus, sanguinem, et animam quæ Christus in cruce obtulit, Christi hostiam et immolationem infirmitatis arguunt: quod est omnino satanicum et impium. Ideo Chrysostomus inquit, “Offerimus quidem, sed ad recordationem facientes mortis ejus.” Et post pauca, “Id

[² See Hebr. ch. ix. 7, and ch. x. 4, 11.]

[³ Chrysost. Hom. xvii. In Heb. Oper. Tom. iv. p. 523, l. 6. τὸ μὲν οὖν προσφέρεισθαι ἔλεγχος ἀμαρτημάτων, κ.τ.λ. Eton. 1613.]

Per Christum
solum ex-
piata sunt
omnium
peccata.

ipsum semper facimus; magis autem recordationem sacrificii operamur." Recordatio vero sacrificii Christi non est re ipsa id ipsum sacrificium, sed potius forma et exemplar sacrificii, et non ipsa veritas. Et hoc est quod D. Joannes dicit, "Lavit nos a peccatis nostris per sanguinem ipsius." Non dicit, ipse in cruce et sacrificulus in missa lavant nos a peccatis nostris per sanguinem ipsius: sed ipse (nimirum solus) per sanguinem suum peccata nostra expiat: ita ut omnium hominum peccata (sive laici, sive clerici sint) per solum Christum super crucem (et non alibi) sint expiata; et jam nullus alius restet qui hoc præstare posset, sive cruento sive incruento sacrificio, ut neoterici fingunt: nam absque sanguinis effusione non fit remissio peccatorum.

Et quibus remittuntur peccata reges et sacerdotes facti sunt: reges autem in hoc, quod, cum ex natura sub tyrannide peccati et principatu Satanæ hactenus fuerint, jam per Christum manumissi sint a mortis servitute, peccati tyrannide, atque Satanæ imperio liberi. Vetus enim noster homo, velut occisus, est una cum Christo sublatus in crucem; et novus homo, qui e Christo cœlesti duxit originem, de peccato et morte triumphat. Sed Joannes dicit, quod hunc honorem et triumphum per Christi sanguinem omnes qui Christo vere fidunt sint assequuti, et non per Christum ab hominibus Deo oblatum. Et quemadmodum omnes ex æquo reges fecit, ita et omnes ex æquo sacerdotes fecit. Sacerdotes vero, quoad sacrificium et sacrificandi potestatem, pro devicta peccati et mortis tyrannide, æque omnes sunt, juxta sacras scripturas: non ut Christum denuo, cruento vel incruento sacrificio, Deo Patri pro peccatis immolaremus; sed ut, quemadmodum Christus se ipsum obtulit pro nobis, ita et ipsi nosmet illi vicissim immolaremus: quod equidem facimus, quoties judicii nostri vires, prudentiam, intellectum, rationem, et hujusmodi animi potentias, a solo Dei verbo pendere cogimus; ut si humana omnia, bonas intentiones, cultum, et religionem, humanitus introducta, ab animis nostris propulsemus, et a Dei voluntate ac sapientia in ejus verbo patefacta solum pendeamus. Et si neoterici tales essent sacerdotes, re vera victimas traditionum humanarum immolarent, ac Deo interficerent; et exurerent igne flammisque verbi divini omnes privatas missas, necnon hydro-mantiam panis, cinerum, frondium, luminum, execrationes, et divorum invocationes execrandas; et eucharistiam sanguinis

Jesu Christi, atque preces ab eo institutas, sedulo Deo offerrent: deinde sua ipsorum corpora (hoc est, vitiosos affectus, superbiam, iram effervescentem, ardentem libidinem, lascivas ac lubricas animi cogitationes, et odium erga innocentes) immolarent, jugularent, exurent, ac sacrificarent. Hæc sunt sacrificia quæ sacerdotes Christi immolare debent; et non denuo Christum ipsum, cruento vel incruento sacrificio, offerre. Cum igitur omnes ex æquo Christus summus sacerdos reges fecerit ac sacerdotes, ut Joannes et S. Petrus testantur; unde ^{Apoc. i.} ^{1 Pet. ii.} hic neotericorum sacerdotum ritus et privilegium, quod ipsis præ ceteris sacrificandi contigit potestas? Sane non ex Christo, sed antichristo. Nam quod ad regum et sacerdotum dignitatem, honorem, et officium pro expiatione peccatorum attinet, in Christo omnes pares sumus. Tantum in ecclesiis Christi hoc est discriminis, quod minister publicus docet verbum Dei, et sacramenta ministrat; populus vero verbum Dei audit, et sacramentis communicat. Sed tantum fructus habet qui pure verbum Dei audit, quantum ipse qui verbum Dei pure annunciat; et tantum Deo offert qui pure sacræ Domini cænæ communicat, quantum ipse qui cœnam Domini pure distribuit. Gratias autem Deo pro morte Christi uterque agit: neuter tamen Christum Deo Patri pro expiatione peccatorum sacrificat. Hoc enim Christus semel pro utroque præstitit in cruce; et utrique tantum recordationem et memoriam hujus sacrificii per sacræ cænæ actionem et administrationem commendavit. Ejusdemque sacrificii iteratam oblationem in remissionem peccatorum omnino prohibuit: nam unica oblatione perfectos fecit in perpetuum, ut D. Paulus ^{Heb. x.} testatur.

Sexta probatio nostræ assertionis, ex neotericorum concessis.

Dicunt se offerre ac Deo perlitare sacrificium propitiatorium, verum illud incruentum: hoc est, Christi sanguinem, quem in missis dicunt se offerre, non effundunt, nec corpus ejus morte afficiunt; sed vivum Deo Patri in remissionem peccatorum perlitant: nam de novo illum crucifigere videri nolunt. Ex his concessis concludemus, imo evincemus, veram cœnam Domini sacrificium propitiatorium non esse; nam pani illorum et vino in missis privatis sacramentorum corporis et sanguinis Christi nomina sine sacrilegio attribui non possunt: et ut hoc indubitato constet, primum definitionem sacrificii propitiatorii

veram ponamus: tunc si illa sacrificio incruento in missis convenerit, oportet ut demus quod sit verum sacrificium propitiatorium, quamvis incruentum. Etsi vero non sit necesse Dei veritatem ad præcepta dialectica obstringere, tamen ut omnes intelligant neotericorum doctrinam non solum cum verbo Dei pugnare, verum etiam cum aliis scientiis, illam ad dialectica præcepta exigemus.

Sacrificare
Deo propitiatorie
quid.

Sacrificium
propitiatorium
quid.

Propitiatorie Deo sacrificare est Deum iratum propter peccata placare, elementemque ac propitium reddere. Qui hoc facit propitiator vocatur; quodque ille facit sacrificium propitiatorium appellamus. Sacrificium ergo propitiatorium est illud sacrificium quod Deum, iratum propter peccata, elementem et placatum reddit; peccatores vero a servitute peccatorum liberos facit, ac peccatorum redemptionis justum pretium persolvit. Jam illud quod Deum propitium ac placatum facit, oportet ut in se contineat non solum sufficientem peccatorum redemptionem a morte, inferno, peccato, et Satanæ tyrannide, verum etiam τὸ λύτρον, hoc est, justum et debitum pretium redemptionis a peccato, morte, inferno, et Satana. Si hæc omnia in sacrificio non conveniunt, sacrificium propitiatorium dici non debet. Nam Deus Pater, propter quod peccata remittit, propter illud idem peccatores a peccati servitute liberat: et propter quod Deus Pater peccata condonat, et peccatores a servitute peccati liberos fecit, propter illud etiam idem justum pretium redemptionis peccatorum illius iræ persolutum esse agnoscit. Jam Divus Paulus dicit, quod "absque sanguinis effusione non fiat remissio." Inde constat, cum non fiat peccatorum remissio absque sanguinis effusione, absque sanguinis effusione non fieri a peccatis et peccati servitute redemptionem. Nam prius, quamvis non prioritatem temporis, verum prioritatem ordinis, Deus remittit vere pœnitentibus peccata: deinde manumittit atque liberum facit peccatorem a servitute peccati. Si autem remissio peccatorum et redemptio a servitute peccati non fit absque sanguinis effusione; multo magis pretium redemptionis, quod est sacrificium propitiatorium, non fit absque sanguinis effusione: nam sacrificium propitiatorium omnia quæ diximus præstare debet. Jam Paulus testatur, ad Ephesios scribens, ista omnia per Christum fieri, ut Deus propitius reddatur; utque peccatores, vere pœnitentes, audacter illum tanquam benignum Patrem adeant. Sic enim scribit: "Nunc per Christum Jesum vos, qui quondam eratis longinqui, pro-

Hebr. ix.

Ephes. ii.

pinqui facti estis per sanguinem Christi." Et ne quis modum ignoraret quo Christus hoc pro nobis præstiterit, eum clare designat: "Per crucem," inquit; id est, per mortem in cruce peractam. Et idem multis ac præclarissimis docet ad Colos. i. Colos. i. senses: "Per eum placuit reconciliare cuncta erga se, pacificans per sanguinem crucis ejus, per eundem, sive quæ in terra sunt, sive quæ in cœlis." Ecce D. Paulus efficaciam ac virtutem mortis Christi clarissime depingit, atque ob oculos credentium ponit, propter quam Deus Pater mundo factus est propitius. Qui onere et servitute peccati premebantur, iis modo Christus facta est redemptio, modo vere præteritæ vitæ eos pœniteat. Qui repulsam a Deo hactenus propter peccata sunt passi, his (modo pie credant) ad Deum Patrem per mortem Filii sui factus est facilis aditus; et qui pretium redemptionis persolvere non valebant, his (si Christo indubitanter fidant) Christus factus est redemptio et redemptionis pretium. Et hoc Paulus significat cum ait, "Per sanguinem crucis ejus;" hoc est, per sanguinem, quem super crucem in immolatione et morte sui ipsius effudit.

Cum ergo neoterici fatentur suum sacrificium, quod fingunt esse in missis, esse incruentum, fieri non potest ut sit propitiatorium pro peccatis. Nam quemadmodum testamentum testatoris per mortem testatoris ad plenum absolvitur, et non nisi per mortem (nam vivente testatore testamentum non valet); ita peccatorum remissio non fit sine effusione sanguinis, et sola Christi sanguinis effusione: quemadmodum D. Paulus testatur, "Absque sanguinis effusione non fit remissio." Non satis est Hebr. ix. quod neoterici semper clamitant, se idem offerre in missis, et non aliud sacrificium quam Christus obtulit in cruce. Sed si idem illi in missis offerunt, oportet ut Christus idem etiam patiatur in missis quod olim passus est in cruce: alioqui Christus ipse eo modo oblatus non est sacrificium propitiatorium. Nam per mortem, et non per vitam, hoc sacrificium Deo Patri offerri debet; atque ita ipsemet obtulit: et jam vivens ejusdem sacrificii merita per Spiritum sanctum omnibus fidelibus benigne applicat et impertit. Fingant igitur quod velint neoterici: Christi certe catholica ecclesia nullum aliud sacrificium propitiatorium unquam novit præter cruentam mortem Christi. Omnia autem sacrificia incruenta sunt *εὐχαριστικά* et gratulatoria. Imo et hoc addam: cruenta mors martyrum, non propitiatorium, sed quo gratiæ aguntur, sacrificium semper

Sacrificia
incruenta
sunt εὐχα-
ριστικά.
Quale sit
sacrificium
mors mar-
tyrum.

fuit; quo Deus propter Christum honore quidem afficiebatur, sed non quo Deus erga peccata offerentis placabatur.

Sacrificium
missæ hor-
rendum
idolum.

Rom. vi.

Neoterici
in missis
Christum
ideam faciunt
Platonicam.

Quod si verum dicendum est, nec Christum nec sacrificium neoterici in missis suis offerunt, sed horrendum idolum. Nam ipsemet Christus in vera nostræ naturæ substantia et hypostasi semel in cruce Deo litavit: et jam, quemadmodum vivit, et amplius non moritur; ita non amplius vel per se vel per alium offertur in redemptionem peccatorum. Et si quis recte perpendat neotericorum doctrinam, facile animadvertet quod Christum Jesum verum Deum et verum hominem in missis suis tantum Platonicam ideam faciunt: nam illum omnibus naturæ humanæ conditionibus spoliant. Est verus homo, inquiunt, in missis, natus ex virgine Maria; sed qualitates et quantitates hominis exuit. Substantiam et hypostasim humanæ naturæ in missis suis verbis Christo tribuunt; sed nativas condiciones humanæ naturæ verbis factisque negant. Quid hoc est igitur nisi phantasma et ideam veri corporis tantum intellectu comprehendere? Nam extra intellectionem illud corpus Christi quod ipsi fingunt in missis nihil est. Oportet enim, dicunt, hoc corpus tantum intellectu et cogitatione concipere, citra omnes veri corporis humani proprietates et condiciones: quod est omnino impium et diabolicum. Nam, ut antea ostendimus, Christus (quoad veram humanæ naturæ substantiam et hypostasim) est similis fratribus per omnia, extra vitium et peccatum: hoc est, vere et positive humanum habet corpus atque substantiam humanam, non tantum intellectu, ut sit verus Deus et verus homo. Nam quod extra intellectionem non progreditur potest esse perpetuum in mente, etsi re ipsa substantia non exstet: ut in hieme, cum nullæ rosæ florent, notitia sive idea rosæ in mente existere potest: quemadmodum absentium notitia semper amicorum animis præsens indivulse hæret, cum absentium corpora non comparent. Horrendum autem est tales ac tantas injurias Christi corpori tribuere: vere enim ac positive pro nobis natus est, mortuus in cruce, resurrexit a mortuis, ascendit ad cœlos, sedet ad dextram Dei Patris omnipotentis; et vere ac positive veniet, ut judicet vivos et mortuos. Et usque ad illud tempus non aderit corporaliter nobiscum, nec realiter offerri potest pro redemptione peccatorum, dicant neoterici quicquid velint.



*Septima probatio nostræ assertionis.**Credo sanctam ecclesiam catholicam.*

Juxta plerosque historicos, qui computationem annorum a condito mundo ediderunt, præterita jam sunt ferme sex millia annorum: quatuor prope millia sub patriarchis et prophetis, et plus mille quingentis annis sub duce ac principe nostro Christo, qui per mortem suam illum destruxit qui mortis habebat imperium, hoc est, diabolus; et per gloriosam suam resurrectionem cœlestium, terrestrium, ac infernorum potitus est imperio. Per omnia istorum seculorum tempora cœlestis Pater unam semper servavit ecclesiam, sanctam, catholicam, et orthodoxam; quam una et immutabili fide a lapsu primo humani generis semper instruxit. Et quoad fidei integritatem, sufficientiam, et perpetuitatem, una et eadem est omnium temporum ac fidelium fides: ut D. Paulus testatur: “Unus Ephes. iv. (inquit) Dominus, una fides,” etc. Et hanc unicam, absolutam, sufficientem, ac perpetuam fidem originem ac certitudinem suam ducere a Deo per prophetarum ac apostolorum prædicationem, scripta, et testimonia, ad Ephesios Paulus liquido testatur: “Non estis (inquit) jam hospites et incolæ, sed Ephes. ii. concives sanctorum, ac domestici Dei, superstructi super fundamentum apostolorum et prophetarum, summo angulari lapide ipso Jesu Christo,” etc. Hæc fides, quemadmodum a Deo solo mundo innotuit, sic soli Deo innitebatur; per quam ea quæ Dei sunt, ac necessaria cognitu ad salutem æternam, cognoscimus et apprehendimus. Hanc tamen fidem, quæ apud omnes ætates una semper fuit et eadem, non uno modo Deus patefecit ac confirmavit: sed pro sua ineffabili dilectione et sapientia aliter sanctis patribus ante legem, aliter sub lege, aliter vero sub evangelio fecit. Sub lege quidem naturæ cœlitus sæpe emisit vocem suam, qua hanc fidem orthodoxam animis suorum imprimeret, atque cœlitus dimisso¹ ignis incendio, quo sacrificia suorum consumpsit, confirmavit. Sub lege vero Mosis prophetas sæpius Deus ipse est allocutus, quorum opera verbum suum propagavit, ut per fidem mundo innotesceret; atque eandem fidem multis sacramentis et sacrificiis in publica ecclesia obsignavit, ut circumcisio, agni victima, vaccæ rufæ holocaustum, et hujusmodi sacra testantur. Postremo

[¹ Qu. demisso?]

sub finem seculi, ut hæc una et vera fides in Deum certior atque illustrior in ecclesiis suis fieret, eandem per Filium suum unigenitum mundo provulgavit, sacramentisque publicis, baptismo et cœna Domini, in ecclesiis obsignavit. Ita ut hæc una sancta et catholica fides, quæ eadem semper fuit ab exordio mundi, non eisdem rationibus fuerit semper patefacta et confirmata in ecclesiis: sed singula quæque tempora suum habuerint modum revelationis, suos ritus, cæremonias, et sacramenta; quæ omnibus ætatibus (ut Paulus testatur) significatione eadem erant. Nam inquit, "Omnes eundem cibum spirituales manducabant, et eundem potum spirituales biberunt," etc. Cui et Augustinus assentitur, Psalm. lxxvii. "Idem (inquit) in mysterio cibus et potus illorum qui noster; sed significatione idem, non specie¹." Sacramenta patrum in signis diversa sunt, sed re significata paria sunt. Et adhuc clarius in libro suo De Utilitate Pœnitentiæ: "Eundem cibum spirituales manducaverunt. Quid est eundem, nisi quia eum quem etiam et nos?" "Eundem non invenio quomodo intelligam, nisi eum quem manducamus et nos²." Externi ritus et sacramenta atque cæremoniæ diversæ fuere pro temporum et hominum conditione: sed fides semper eadem et una. Nam quemadmodum Deus ipse unus est et nunquam mutatur, ut Paulus dicit; ita fides qua illum apprehendimus una est, ut idem Paulus testatur (una fides), et nunquam mutatur; quamvis modus et ratio quibus fides³ qua Deum apprehendimus, eadem semper non fuerint: sed (ut dixi) ætas ante Moysen alias rationes, sub Moyse alias, sub evangelio etiam alias obtinuit, uti Deo visum fuerat.

Ecclesia tamen Christi ab initio suis cæremoniis nunquam caruit, sed habuit sua sacramenta et sacrificia: sacramenta autem, quibus sacramentaliter per fidem rite illis utentibus Deus bona sua exhiberet, confirmaret, et obsignaret; sacrificia vero, quibus nos (qui in hoc mundo a Deo peregrinamur) Deo aliqua opera reddimus, ut illi pro collatis suis in nos beneficiis gratias agamus, et ut Deum largitorem omni honore, quo possumus, adficiamus. Sed hæc sacrificia nec sunt nec unquam fuerunt in ecclesiis unius atque ejusdem generis. Nam unum

[1 August. in Psalm. lxxvii. Oper. Tom. viii. col. 851. D. Basil. 1569.]

[2 Id. de Utilit. Pœnit. Op. Tom. ix. col. 1020. A. B.]

[3 Something is wanting here to complete the sense: supply *patefacta est et confirmata.*]

1 Cor. x.

Ephes. iv.

genus ἱλαστικὸν seu propitiatorium erat, cujus mors promeruit aliis remissionem peccatorum. Aliud vero genus εὐχαριστικὸν erat sive gratulatorium, quod non meretur remissionem peccatorum; sed cum fit a reconciliatis ut Deum afficiant honore, Deo placet. Primum autem genus sacrificii, quod ἱλαστικὸν vocatur, nomine et significatione tantum omnes ecclesiæ habuerunt et nunc habent; sed non re ipsa, nisi pro eo temporis spatio quo Christus in se ipso hoc obtulit Deo Patri super crucem in remissionem peccatorum. Et hoc genus sacrificii nec extra personam Christi, nec extra illud tempus quo semel Patri perlitavit, nec extra locum super crucem ubi Patri perlitavit, unquam migrare potuit, nec potest; ut luce clarius D. Paulus suis epistolis affirmat. Legalia sacrificia multa nomen sacrificii pro peccatis sortiebantur, non quia re ipsa peccata expiabant; sed quia Christum venturum significabant, qui solus peccata mundi tollit. Ita in nostris ecclesiis cœna Domini sortita est nomen sacrificii Christianorum, non re ipsa, sed memoria et recordatione, quod Christum semel in cruce immolatum repræsentet.

Ephes. i. ii.
Colos. i. ii.
Heb. vii. ix
x.

Cum igitur sancta catholica ecclesia Christi aliud sacrificium ἱλαστικὸν ex verbo Dei non norit præter solam mortem Christi semel in cruce peractam; si nos quoque, qui Christum profitemur, aliud ignoramus, extra omnem culpam et peccatum sumus; nam illi ecclesiæ catholicæ credimus quæ vocem sponsi sui Christi audit. Tota autem sacrarum literarum series hujusmodi sacrificium non agnoscit: omnia sanctorum conciliorum ac patrum symbola quæ hodie exstant (quæ in fine hujus tractatus adjiciam) ne verbum quidem de tali Christo ac Christi sacrificio in missa quale neoterici impie fingunt mentionem fecerunt. Nonne satis igitur est ut omnia credamus quæ in sacris literis atque in symbolis sanctorum patrum et synodorum continentur? Illa certe ecclesias Christi satis contra omnes hæreses muniebant, et in vera fide instruebant, per quatuor fere millia annorum ante Christi incarnationem, et mille ducentos annos et ultra a Christi ascensione in cœlos, usque ad tempus Lotharii Levitæ, qui sedem occupavit episcopalem Romæ circa annum Domini 1215; qui et Innocentius tertius vocatur. Is quidem nova symbola, peregrinos, ignotos, atque impios articulos fidei excogitavit, cum antichristus ille Romanus non solum animas fidelium, verum etiam regum ac principum terras atque imperia, sub suam tyrannidem cogeret.

Lotharius
Levita, qui
et Innocen-
tius tertius.

Joannes
Angliæ Rex.

Sit nobis testis illustrissimus rex hujus regni Angliæ Joannes, qui non solum mille marcas annue eidem Lothario Levitæ pontifici Romano pro tributo pendere coactus est, verum etiam his miserrimis conditionibus subscribere, ut nullus rex hoc florentissimo regno potiretur, quin easdem illi solveret¹: quam tamen tyrannidem reges omnes hujus regni fortiter contempserunt. Atque iste quidem nebulo et verus antichristi vicarius, cum paucis suis præcessoribus, ab omnibus ecclesiis quod Deus illis contulerat abstulerat, nimirum veram verbi Dei prædicationem, et sacramentorum verum usum, atque apostolicam disciplinam. A regibus autem et principibus, quibus Deus terrarum imperium contulit, non solum auctoritatem et dominium, verum etiam ipsas terras, redditus, et patrimonialia rapere non destitit. Sed ne nimis durus et crudelis videretur, voluit aliquo modo has injurias compensare. Quare ex concilio Lateranensi hos novos articulos fidei fictos atque ementitos, falsos et impios, de panis et vini transubstantiatione, de corporis Christi corporali præsentia, et de sacrificio propitiatorio in missis, ecclesiis, regnis, ac regibus (qui sub illius tyrannide egerunt) commendavit: ut in Decretalibus quisque videre potest, cap. "Firmiter²." Ante illius tempora in nullo symbolo vel transubstantiationis panis et vini, vel corporalis Christi præsentia in sacra cœna Domini, aut sacrificii propitiatorii in missa, fit mentio. Credimus ergo sacris literis, quæ abunde ac satis fidem veram et sanctam continent. Credimus præterea symbolis sanctorum patrum per mille ducentos annos: et hac fide, sacrorum librorum testimoniis atque sanctorum patrum symbolis comprehensa et suffulta, nos contenti sumus; novamque illam atque ementitam, quam neoterici impie populo Dei per vim et fraudes obtrudunt, ignoramus ac detestamur tanquam impiam et antichristianam, quæ penitus in subversionem sanctæ catholicæ ecclesiæ fidei tendit, ut infra pluribus dicam.

Circa annum
Domini
1215.

[¹ See *Annales Monasterii Burton.* ap. *Rerum Anglicanarum Scriptores Veteres.* Tom. i. p. 270. Oxon. 1684.]

[² Corp. Jur. Canon. Decret. Gregor. Lib. i. Tit. i. cap. 1. Innocentius III. in Conc. Gener. "Cujus corpus et sanguis in sacramento altaris sub speciebus panis et vini veraciter continentur, transubstantiatis pane in corpus, et vino in sanguinem potestate divina." Coll. 10, 11. Venet. 1604. See also Binii Conc. Lateran. cap. i. Tom. vii. Par. ii. p. 806. col. 1. f. Lutet. Paris. 1636.]

Sed jam, ut simplici plebi egregie imponant, dicunt nos hunc sensum ex scripturis sacris per vim elicere, et violentiam sacris literis inferre, uti nostro proposito inserviant; verum sanctos patres illorum incruentum sacrificium agnoscere ac stabilire. Labet igitur aliquot ex vetustioribus ac doctioribus patribus loca subscribere, ut pius lector intelligat sanctos patres nunquam tale sacrificium agnovisse quale neoterici prætendunt in missis suis habere; sed illud asserere ac credere quod nos affirmamus et credimus. Sint illorum libri iudices.

Confirmatio nostræ assertionis ex sanctis patribus.

Irenæus, adversus Hæreses Valentini et similium, multa habet de sacrificiis et oblationibus quæ fiunt a Christianis, et inter cetera hæc habet verba: "Sacrificio non placatur Deus³." Quod omnino intelligi oportet de sacrificio per hominem oblato: nam Deus per sacrificium quod obtulit Christus fuit omnino placatus. Dixit enim, "Hic est Filius meus dilectus, in quo complacuit animæ meæ: ipsum audite." Sed quoniam Irenæus testatur Deum non placari sacrificio, non puto a re nostra esse alienum, si (priusquam hunc locum Irenæi ulterius discutiam) veterem et veram dialecticorum regulam paulisper sequar (quæ dicit, Qui bene distinguit bene docet), et sacrificandi vocabulum, quo omnes utuntur, per divisionem quid significet ostendam; ne, ambiguitate vocabuli decepti, sacrificia vel nimium deprimantur, vel extollantur: quod fieri non potest citra divinæ gloriæ jacturam, et nostrarum animarum salutem.

Sacrificare autem Deo est Deum iratum propter nostra peccata placatum facere, vel a Deo veniam peccatorum rogare, aut gratias Deo pro illius beneficiis reddere, vel nos ipsos totos in illius servitium consecrare. Primo modo nullus Deo sacrificare potest nisi solus Christus Deus et homo; ut propheta Esaias testatur: "Ipse vulneratus est propter iniquitates nostras; attritus est propter scelera nostra; disciplina pacis nostræ super eum; et livore ejus sanati sumus." Et paulo infra ostendit solum Christum propter nostras iniquitates vulneratum fuisse, et mortis atque inferni tyrannidem solum destruxisse: "Torcular (inquit) calcavi solus, et de gentibus non est quisquam mecum," etc. Et hoc est quod statim post Adæ lapsum Deus dixit serpenti: "Inimicitias ponam inter te et

Irenæus, lib. iv. cap. 34.

Sacrificare Deo quid.

Primum sacrificandi genus.

Esai. liii.

cap. lxiii.

Gen. iii.

[³ Iren. adv. Hæres. Lib. iv. cap. 34, p. 262. sect. 2. 1570.]

mulierem, et semen tuum et semen illius; et ipsum conteret caput tuum." Pollicitus est Deus Adamo remissionem peccatorum, destructionem mortis, diaboli, et inferni, et acceptationem illius in pristinum favorem et gratiam: sed hoc fieri oportebat per semen mulieris, quod est Christus, et non per multa semina, ut Paulus testatur. De hac vero placatione iræ et indignationis Dei erga homines propter peccata per solum Christum, David sub persona Dei Patris Filium alloquitur in hunc modum: "Dominus dixit ad me, Filius meus es tu; ego hodie te genui: postula a me, et dabo tibi gentes hæreditatem tuam," etc. Quibus docet quod Deus Pater erga nos placetur per Filium suum unigenitum; et quod nos hæredes simus per Christum solum, et nullo alio modo. De qua placanda Dei Patris ira per Christum erga mundum propter peccatum, ipsemet Christus mire testatur: "Pro eis (inquit) sanctifico me ipsum, ut sint et ipsi sanctificati per veritatem." Sanctificare autem se ipsum pro nobis est morti et cruci pro nobis sese offerre, ut nos Deo reconciliet, consociet, ac confœderet, destructis inimiciis et odiis super crucem per sanguinem et immolationem sui ipsius, ut Paulus testatur. Et in hoc sanctificandi genere, quo Deus placatur, Christus nec socium præcessorem nec successorem admittit, sed omnia in se continet, et nihil extra se in alium quenquam effundit. Hoc sanctificandi genus in ecclesiis patriarcharum sub lege naturæ non fuit, nec in ecclesiis prophetarum sub Moyse, nec in ecclesiis nostris jam sub Christo; sed tantum cum hic Christus in terris viveret, et se ipsum in cruce Deo Patri pro peccatis nostris offerret ac sacrificaret: ita ut in hoc sacrificandi modo nihil commercii, participationis, communionis, conjunctionis, aut societatis habeat homo cum Christo; sed solus et semel Christus omnia perfecit pro placanda Dei Patris ira erga homines propter peccata totius mundi: quamvis in electis hoc sacrificium tantum utile sit et efficax.

Secundum genus sacrificandi, quo impetrationem et veniam peccatorum a Deo postulamus, in ecclesiis semper inter vere pœnitentes exstitit, de quo passim in sacris literis legimus. Et hoc sacrificandi genus tribus absolvitur modis: primo, ubi fides afflictam ac territam conscientiam per Spiritum sanctum consolatur et adjuvat certitudine et fiducia promissionum Dei: secundo, ubi fides non solum interne per Spiritum sanctum mœstam et timidam conscientiam solatur, verum etiam corda

[Gal. iii.]

Psal. ii.

Joan. xvii.

Ephes. i. ii.
Colos. i. ii.
Apoc. i.Secundum
sacrificandi
genus in tres
distinctum
partes.

1.

2.

et voces pœnitentis ad orationes et preces agitat atque impellit: tertio vero, ubi fides per Spiritum sanctum non solum interne 3. afflictam mentem erigit, consolatur, atque in vocales preces perrumpere facit; sed etiam his duobus addit externam verbi Dei prædicationem et verum usum sacramentorum; ex quibus discit a Deo veniam petendam; quæque didicit, officiose ac diligenter a Deo exigit. Exempla omnium istorum sacrificandi generum ubique in sacris literis legimus. David veniam petit: "Intellige, Deus, (inquit) *הגגתי Hagigi*, murmur meum," vel, Psal. v. tacitas cogitationes meas. Et in aliis psalmis conqueritur de tacita et interna animæ suæ tristi ac aspera conditione sacrificandi Deo pro impetranda peccatorum venia, inquit, "Quare tristis es, anima mea? et quare conturbas me?" Ita Anna tacite et in præcordiis suis querelam suam Deo Patri [1 Sam. i.] cœlesti obtulit. Passim vero in sacris literis occurrunt hujus sacrificandi generis exempla, toties fere quoties vere pœnitentium nomina recitantur. In singulis igitur generibus satis erit unum aut alterum exemplum ad confirmationem eorum quæ dico adferre. Secundum genus sacrificandi, quo veniam peccatorum a Deo petimus, est, ubi non solum fides per Spiritum sanctum mentem conterritam et terrifictam solatur, verum etiam preces et invocationes adduntur, quibus veniam peccatorum rogitamus. Ubique hujus generis sacrificandi exempla in sacris literis inveniuntur: ut Moses mente et voce pro se ipso et populo sacrificabat: sic Elias: sic etiam David: "Verba mea (inquit) auribus percipe, Domine:" item et mulier Cananæa: "Jesu, fili David, miserere mei: filia mea [Matt. xv.] male a dæmonio vexatur," etc. Tertium genus sacrificandi est pro venia peccatorum, quo non solum mentes, corda, et voces per fidem in Christum, operante Spiritu sancto, veniam peccatorum impetrant; verum etiam menti, cordi, et voci accedunt verbi Dei lectio vel prædicatio, et sacramentorum pius usus, quibus vere pœnitentes utuntur, ut organa et media quibus de condonatione peccatorum fiant certi. Hujus generis exempla passim in sacris scripturis occurrunt: ut sub patriarchis fidei, menti, cordi, ac precibus piorum concurrebat cœlestis ignis, qui illorum sacrificia consumebat: sub lege Mosis omnia sacrificia et sacramenta legis: sub Christo vero omnia sacramenta novi testamenti.

Tertium autem genus sacrificandi, quo gratias agimus pro impensis et oblatis nobis in Christo beneficiis, in totidem partes

Tertium sacrificandi genus trifariam distinctum.

et genera dividitur. Primum, gratiam habemus Deo mente, cogitatione, fide illustrata per Spiritum Sanctum, absque vocis sonitu ac clamore. Secundo, mente, fide, et voce per Spiritum sanctum in Christo agimus. Tertio, mente, fide, voce, et verbo Dei ac sacramentis publice in medio ecclesiæ in Spiritu sancto per Christum gratias agimus. Hæc tam nota sunt omnibus piis, ut non opus sit exempla subijcere.

Quantum
sacrificandi
genus, duplici
constans
ratione.

Quantum vero sacrificandi genus, quo nosmet ipsos nostraque omnia Deo sacrificamus, omnia hæc etiam exigit: primum, ut mente per fidem in Spiritu sancto propter Christum agnoscamus quod nos ipsos atque nostra omnia Deo debeamus, a quo omnia suscepimus, per quem etiam omnibus fruimur, et in quo omnia servantur: secundo, ut non tantum per fidem in Spiritu sancto propter Christum nos hoc scire satis esse putemus; verum etiam ut nos ipsos nostraque omnia, tum vitam tum fortunas nostras, ad voluntatem ac mandatum Dei Patris componamus et exhibeamus, ad nominis sui gloriam, qui nos fecit, redemit, ac conservat ad vitam æternam. Hunc vero sacrificandi modum exigit D. Paulus ad Romanos; ut quotquot Christo nomen dederunt sedulo ac perpetuo præsent quod nobis dare dignetur qui nos jubet, Jesus Christus; et ubi dederit quod jubet, jubeat (ut Augustinus dicit) quod vult.

Rom. xiii.

Hanc equidem sacrificandi divisionem interponere licuit, non solum ut pii fratres intelligant nos nullum sacrificandi genus a Deo mandatum contemnere (quod procul sit ab omnibus qui Christo credunt); verum etiam quo admonerem ceteros, ne unum sacrificandi genus pro altero accipiant, et sic ex ambiguitate et amphibologia nominis sacrificandi deciperentur. Nam re vera tria posteriora sacrificandi genera in ecclesia habent a Christo mandata; hoc est, ut veniam peccatorum petant, ut gratias agant, et ut se ipsos et sua omnia Deo consecrent propter Christum. Sed primum genus sacrificandi, quo placatur Deus, nunquam ecclesiæ suæ commendavit, ut extra personam Christi usquam existeret; verum hoc munus, honorem, et dignitatem soli Filio suo Jesu Christo dedit; in cujus nomine omnia quæ nobis expediunt impetrare per fidem facile valemus. Quapropter sacrificium expiatorium extra Christum nullum ponimus; nec sacrificium propitiatorium per ullum alium offerri nisi per Christum solum, qui semel in cruce omnia peregit.

Irenæus.

Jam ad Irenæum: "Sacrificio non placatur Deus." De

sacrificio (ut dixi) per hominem oblato loquutus est hic Irenæus. Unde discrimen videmus inter sacrificium Christi, et sacrificia quæ nos Deo Patri per Christum offerimus. Christi autem sacrificium est tale, quo Deus Pater nos caros sibi habet, modo fide Christum apprehendimus, et erga nostram impietatem placatur. Nostra vero sacrificia tantum gratulatoria sunt, sive gratiarum actiones, quibus nos ipsos gratos erga Deum testamur pro nostra creatione, redemptione, et conservatione. Si autem Deus humano sacrificio non placatur, falsum est quod neoterici dicunt, in missis papisticis tale per ministros offerri sacrificium quo peccata nostra condonantur. Tale enim sacrificium solus Christus et semel Christum in cruce obtulit. Et ut res fiat dilucidior, paulo post in eodem capite Irenæus subjungit: "Igitur (inquit) non sacrificia sanctificant hominem; non enim indiget Deus sacrificio: sed conscientia ejus qui offert sanctificat sacrificium, pura existens, et præstat acceptare Deum quasi ab amico¹." Sacrificia quæ per hominem fiunt non sanctificant hominem, inquit Irenæus. Profecto si sacrificia non sanctificant hominem, non sunt propitiatoria, quibus peccata remittuntur: peccata enim destruere ac tollere est hominem sanctificare et sanctum reddere. Neoterici ergo quod Irenæus sanctus pater negat affirmant. Nam Irenæus dicit, Sacrificia non sanctificant hominem: neoterici vero quod sanctificent hominem affirmant. Præterea Irenæus dicit, quod conscientia ejus qui offert sanctificet sacrificium, pura existens: neoterici autem illorum sacrificia conscientias sanctificare asserunt. Hic cuivis videre licet quam ex diametro neoterici cum veteribus pugnent. Quod isti negant illi affirmant. Hinc facile videmus quod omnia sacrificia quæ per hominem fiunt sint gratiarum actiones, quæ conscientiam non purificant; sed per puritatem fidei in conscientia pura ipsa sancta et grata sunt Deo. Sacrificium enim Christi super crucem solum conscientias nostras sanctificat ac purificat (ut inquit Paulus) a mor-

Deus humano
sacrificio non
placatur.

Heb. ix.

[¹ Iren. adv. Hæres. Lib. iv. cap. 34, p. 263. sect. 4. 1570.]

[² Ibid. p. 264.]



Christum propitiatorie offeramus, cujus oblatione peccata vivorum ac mortuorum purgentur. Rogo igitur qui Latinam linguam callent, ut hoc caput Irenæi diligenter perlegant.

Tertull.
adversus
Marcionem.
lib. iii.

“Hoc lignum et Hieremias tibi insinuat, prædicans Judæis, Venite, injiciamus lignum in panem ejus, utique in corpus. Sic enim Deus in evangelio quoque vestro revelavit, panem corpus suum appellans, ut et hinc jam eum intelligas corporis sui figuram panem dedisse; cujus retro corpus in pane prophetes figuravit, ipso Domino hoc sacramentum postea interpretaturo¹.” Tertullianus duo hic per sacramentum eucharistiæ animadvertit: primum, corpus Christi significari per panem; deinde, mortem ipsius corporis super crucem. Sed dicit panem eucharistiæ non re ipsa, sed figurative ac symbolice, esse corpus Christi ac mortem ejus. Et sic patres plerumque eucharistiam sacrificium vocant, quia est commemoratio sacrificii semel in cruce oblatis. Sic etiam cœna Domini nomen sacrificii obtinuit, non re ipsa, sed nominis communicatione; ita ut signum rei signatæ nomine gauderet. Ideo est quod D. Cyprianus dicit, “Passio enim Domini est quod offerimus:” quod re ipsa fieri non potest; nam passio Domini non fit sine morte Christi, et sanguinis sui effusione. Sed quia eucharistia est memoria et commemoratio passionis Christi, communione et participatione nominis vocatur ipsa passio Christi. Tertullianus Libro iv contra Marcionem, pagina 291, multa docet de pane eucharistiæ, quomodo non sit re ipsa corpus Christi et sacrificium propitiatorium, sed figurative et symbolice².

August. de
Civitat. Dei.
lib. x. cap. 5.

“Sacrificium ergo visibile invisibilis sacrificii sacramentum, id est, sacrum signum est³.” Et in eodem capite: quoniam “illud quod ab hominibus appellatur sacrificium signum est veri sacrificii,” mirum est quod neoterici non permittunt, ut sancti patres sint suorum ipsorum interpretes. Omnes

[¹ Tertull. adv. Marcion. Oper. pp. 493. D. 494. A. Paris. 1641.]

[² Figuram sanguinis sui salutaris implere concupiscebat.—Accepit panem et distributum discipulis, corpus illum suum fecit, Hoc est corpus meum, dicendo, id est, figura corporis mei. Figura autem non fuisset, nisi veritatis esset corpus.—Cur autem panem corpus suum appellat.—Ita et nunc sanguinem suum in vino consecravit, qui tunc vinum in sanguine figuravit.—Id. Lib. iv. Op. pp. 570. D. 571. A. B. D.]

[³ August. de Civit. Dei, Lib. x. cap. 5. pp. 109. c. 110. A. Paris. 1586.]

fere dederunt eucharistiæ nomen sacrificii: sed hoc fecerunt propter significationem, propterea quod eucharistia est (ut hic Augustinus dicit) invisibilis sacrificii sacrum signum. Et postea dicit, "Ideo ab hominibus appellatur sacrificium eo quod signum veri sacrificii sit." Qualis est hæc igitur audacia, seu potius impudentia et impietas, neotericorum, qui verba sanctorum patrum urgent ac stringunt, quo suam ipsi idololatriam et impietatem stabiliant; cum omnes veteres patres passim in suis scriptis quid velint per nomen sacrificii ipsimet interpretentur? Non, inquiunt, quia re ipsa eucharistia sit sacrificium; sed potius significatio, repræsentatio, figura, signum, et memoria veri sacrificii semel in cruce peracti. Si pius lector quid amplius ab Augustino desideret, rogo ut legat illius epistolam xxiii, ad Bonifacium: illic enim multa ac sanctissima contra hunc neotericorum errorem de sacrificio facile reperiet⁴. Docet autem ibidem eucharistiam non aliter esse sacrificium quam dies, in quo mortis Christi quotannis memoriam celebramus, sit dies ipse in quo Patri cœlesti super crucem pro peccatis totius mundi perlitavit; cum re vera non sit idem dies (nam is ante mille quingentos annos fuit elapsus) sed similis est illi, ac illius memoriam retinet. Sic de die Paschatis, quem ob venerationem ac religionem resurrectionis Christi diem resurrectionis appellamus; cum re vera non sit idem dies, sed nominis communicatione, significatione, ac revolutione anni vocatur idem dies. Idem etiam dicit de sacramento eucharistiæ: "Semel, inquit, Christus se ipsum obtulit; tamen in sacramento vel repræsentatione, non solum singulis festis paschatis, verum quotidie offertur populo, sic quod non mentitur qui dicit quod quotidie offertur⁵." Hæc et multa alia in illa epistola Augustini habentur; quæ annotarem, si

Sacrificii
nomen qua-
tenus eucha-
ristiæ tribu-
tur a veteri-
bus.

[⁴ Nempe sæpe ita loquimur, ut pascha propinquantē dicamus crastinam vel perendinam Domini passionem, cum ille ante tam multos annos passus sit, nec omnino nisi semel illa passio facta sit. Nempe ipso die Dominico dicimus, Hodie Dominus resurrexit, cum ex quo resurrexit tot anni transierunt. Cur nemo tam ineptus est, ut nos ita loquentes arguat esse mentitos, nisi quia istos dies secundum illorum quibus hæc gesta sunt similitudinem nuncupamus; ut dicatur ipse dies qui non est ipse, sed revolutione temporis similis ejus; et dicatur illo die fieri propter sacramenti celebrationem quod non illo die, sed jam olim, factum est?—Id. Op. Tom. II. col. 93. B. c. Basil. 1569.]

[⁵ Nonne semel immolatus est Christus in se ipso? et tamen in sacramento, non solum per omnes Paschæ solemnitates, sed omni die

illius liber mihi præsto foret. Si quis autem illam e Latinis in nostram linguam transferre dignaretur, plurimum prodesset; quo pii Romanæ linguæ ignari a neotericorum impietate in hac causa eucharistiæ defenderentur.

Joan. Chrysost. Homil. 17. in Epistolam ad Heb. cap. 10.

“Quid ergo nos? nonne per singulos dies offerimus? Offerimus quidem, sed ad recordationem facientes mortis ejus.” Et paulo post: “Hoc autem quod facimus in commemorationem quidem fit ejus quod factum est. Hoc enim facite, inquit, in meam commemorationem. Non aliud sacrificium, sicut pontifex, sed id ipsum semper facimus: magis autem recordationem sacrificii operamur¹.” Chrysostomus dicit quod in eucharistia recordationem mortis Christi offeramus, et non quod Christum ipsum in remissionem peccatorum offeramus. Propterea vocat eucharistiam sacrificium, scilicet propitiatorium; non quod re ipsa ita sit, sed quia memoria veri sacrificii est. Et ne quis verba sua in hunc sensum raperet, quasi eucharistiam sacrificium propitiatorium re ipsa constitueret, claudit homiliam hisce verbis: “Magis autem recordationem sacrificii operamur.” Hæc vero satis clara ac perspicua sunt apud patres, quod eucharistiam sacrificium vocabant propter significationem et memoriam sacrificii semel in cruce peracti; et non quod re ipsa sacrificium propitiatorium esset. Hoc vidit etiam Lombardus. “Quod offertur, inquit, et consecratur a sacerdote vocari sacrificium et oblatio potest, quia memoria est et repræsentatio veri sacrificii et sanctæ immolationis factæ in ara crucis. Et semel Christus mortuus in cruce est, ibique immolatus est in se ipso: quotidie autem immolatur in sacramento, quia in sacramento recordatio fit illius quod factum est semel².” Hic quamvis infelicissimo vixit tempore, quando papæ tyrannis omnes Christi ecclesias devastasset, quoad puram verbi Dei prædicationem et verum sacramentorum usum; eucharistiam tamen plus quam memoriam ac repræsentationem veri sacrificii semel in cruce peracti non fecit.

Lombardus lib. sentent. 4. Distinct. 12.

populis immolatur, nec utique mentitur, qui interrogatus eum responderit immolari.—Ibid.]

[¹ Chrysost. Homil. xvii. In Hebr. x. Op. Tom. iv. p. 523. l. 20. Eton. 1613. *Τί οὖν; ἡμεῖς καθ' ἐκάστην ἡμέραν οὐ προσφέρομεν; κ.τ.λ.* —l. 29. *Τοῦτο εἰς ἀνάμνησιν γὰρ τοῦ τότε γενομένου, κ.τ.λ.*]

[² Pet. Lombard. Sentent. Lib. iv. Distinct. 12. c. “Si illud sit sacrificium.” fol. 357. a. Colon. 1576.]

*Epilogus hujus tertii capitis, in quo a neotericis
dissentimus.*

Cum sacra Domini cœna commemoratio sit sacrificii in cruce semel peracti, fit ut apud veteres pene omnes sacrificii nomen tribuatur cœnæ, et cœna Christianorum dicatur sacrificium, non re ipsa, sed communicatione nominis, quia sacramenta earum rerum sortiuntur nomina quarum sunt sacramenta; non solum propter sacramenti cum re sacramenti analogiam et proportionem, verum etiam quod per sacramenta res sacramenti ob oculos sacramentis rite utentium graphice depingantur: quemadmodum in cœna Domini panis et vinum non solum indicant quod, ut corpora nostra pane et vino communialuntur, ita corpore ac sanguine Christi corpora et animæ nostræ pascuntur ad vitam æternam; sed etiam per prædicationem verbi Dei, fractionem panis, et hujusmodi sacras actiones in Dominica cœna, mors Christi et sanguinis illius effusio super crucem ob oculos fidelium contemplanda proponuntur. Panis autem et vinum in cœna communem usum amittunt, et fiunt sacramenta corporis et sanguinis Domini; sed veram naturam et substantiam panis et vini semper conservant. Corpus vero et sanguis (quod ad illorum substantiam attinet), quorum panis et vinum sunt sacramenta, substantialiter suis sacramentis nec insunt nec adsunt. Sed corpus et sanguis (quoad illorum corporalem præsentiam) a signis absunt, fidei tamen recte signis utentium præsent; ita ut non solum res sacramenti in recte utentibus, Dei promissiones et gratia, repræsententur, confirmentur, et augeantur, verum etiam sacramentali modo exhibeantur. Pro quibus beneficiis per Christum in cruce nobis partis gratias agimus Deo per Christum; et Christum denuo Patri non offerimus. Nam solus Christus Christum offerre potuit; quod ipsemet semel tantum fecit super crucem; ita ut nec a se ipso nec ab alio quoquam iterum offerri possit. Et revera in sacra Domini cœna minister ecclesiæ non magis Christum offert quam populus qui cum illo communicant. Ipse autem ut minister sacra et veneranda Dei mysteria populo dispensat, et populus eadem religiose accipere debet. Eadem tamen sunt mysteria tum ministro tum populo, et sacramenta, testimonia, et recordationes corporis Christi immolati; pro quibus gratiæ sunt agendæ a toto cœtu, a ministris ceterisque communicantibus: sed nec ab uno nec ab altero

Panis et
vinum usum
priorem
amittunt,
non sub-
stantiam.

offerri Christus ut sacrificium pro peccatis potest. Christus enim non dixit ministris, Accipite et offerre; hoc est corpus meum: sed dixit, Accipite et manducate; hoc est corpus meum. Similiter D. Paulus non dixit ecclesiis Corinthiacis, Venite, accedite ad sacros conventus, procumbite in genua, videte, palmas erigite, et adorare Christum ex pane factum per ministros ecclesiæ; verum protulit universo cætui verba Christi, Accipite et manducate ex hoc omnes: ut tota ecclesia simul sacra Dei sacramenta acciperet; et non ut unus pro omnibus sacramentum sumeret, vel sacramentum pro remissione peccatorum offerret. Et quod sacramentum mortis Christi vocatur sacrificium, propterea est vel quod sit memoria sacrificii Christi semel peracti, vel quia in cœna Domini omnes fideles (qui rite sacramento utuntur) sint participes illius fructuosissimi sacrificii in cruce oblati; aut quod gratias agimus Deo et Christo cum Spiritu sancto, quod tam dira morte unigeniti Filii Dei humanum genus redimere dignatus sit. Et hæc est fides sanctæ catholicæ ecclesiæ, sponsæ Christi, quæ voces alienas non audit, sed semper voci sui mariti sese accommodat atque obtemperat. Fateor autem hanc non esse fidem catholicæ ecclesiæ, hoc est, Romanæ meretricis, quæ nimis catholica est et generalis. Deus illam pro sua inexhausta bonitate corrigat et emendet, vel suo justo iudicio illam perdat, atque projiciat in lacum sulphure ac pice ardentem, ne populum suum nimis diu decipiat. Nam hæc catholica meretrix non audit Christum, nec voci illius sese accommodat nec obtemperat: sed, nomine tenus Christiana, totum Christianismum ferro igneque persequitur; et sacras literas et omnia sanctorum patrum testimonia ad scholasticorum interpretationes semper obstringit. Si autem quis Romanas catholicas ecclesias cum sancta catholica ecclesia Christi, patriarcharum, prophetarum, evangelistarum, martyrum, ac omnium sanctorum patrum conferat; facile videbit illam Romanam catholicam ecclesiam tantum commercii, societatis, conjunctionis, unitatis, et lucis cum sancta catholica Christi ecclesia habere, quantum habeat Belial cum Christo.

Sed ut clarius omnes pii id perspiciant, subijciam omnia symbola et articulos fidei a primo nascentis ecclesiæ exordio post ascensionem Christi in cœlos: cujus fidei testimonium ac protestationem qui ex animo tenebant, ab omni schismatis et hæreseos suspicione, infamia, et periculo ab omnibus vere piis

Ecclesia
Romana
nimis
catholica.

habebantur immunes. Quos tamen articulos firmiter, religiose, integre, ac purissime (eo quod ex verbo Dei originem et certitudinem ducant) confitemur: et tamen ab ista catholica et Babylonica ecclesia pro hæreticis habemur, ac proscindimur. Sacras etiam et authenticas scripturas omnes veneramus ac colimus; sacra et vetera concilia patrum nulla rejicimus; sanctorum patrum scripta religiose amplectimur, omniaque symbola, et ea omnia quæ in eisdem continentur, ad amussim tenemus atque confitemur: et tamen hæc impia ac catholica meretrix Romana ecclesia nos hæretici dogmatis infamia onerat.

Symbolum commune sive apostolorum.

Credo in Deum Patrem omnipotentem, creatorem cœli et terræ: et in Jesum Christum Filium ejus unicum, Dominum nostrum; qui conceptus est de Spiritu sancto; natus ex Maria virgine; passus sub Pontio Pilato; crucifixus, mortuus, et sepultus; descendit ad inferna; tertia die resurrexit a mortuis; ascendit ad cœlos; sedet ad dextram Dei Patris omnipotentis; inde venturus est judicare vivos et mortuos. Credo in Spiritum sanctum, sanctam ecclesiam catholicam, sanctorum communionem, remissionem peccatorum, carnis resurrectionem, et vitam æternam. Amen.

Symbolum Nicænum, ex Historia Ecclesiastica et Tripartita¹.

Credimus in unum Deum, Patrem omnipotentem, omnium visibilium et invisibilium factorem: et in unum Dominum Jesum Christum Filium Dei, de Patre natum unigenitum, id est, ex substantia Patris; Deum ex Deo; lumen ex lumine; Deum verum ex Deo vero; genitum, non factum; ὁμοούσιον, consubstantialem Patri; per quem omnia facta sunt quæ in cœlis et quæ in terra; qui propter nos homines et propter nostram salutem descendit, incarnatus, humanatus (homo factus est), passus est, et resurrexit tertia die; ascendit in cœlos, venturus judicare vivos et mortuos: et in Spiritum sanctum. Eos autem qui dicunt, Erat aliquando quando non erat, et antequam nasceretur non erat; et, quia ex non exstantibus (ex nihilo) factus est, aut ex altera substantia vel subsistentia dicentes esse, vel creatum, vel convertibilem, vel mutabilem, Filium Dei, hos anathematizat sancta et apostolica ecclesia.

[¹ Hist. Trip. Lib. II. cap. ix., and Lib. VII. cap. iii. Cassiod. Op. Tom. I. pp. 228, 303. Rotomagi. 1679.]

*Symbolum Constantinopolitanum, ex exemplari quodam
Græco-latino¹.*

Credo in unum Deum, Patrem omnipotentem, factorem cœli et terræ, visibilium omnium et invisibilium.

Et in unum Dominum Jesum Christum, Filium Dei unigenitum, ex Patre natum ante omnia secula, lumen ex lumine, Deum verum ex Deo vero, genitum, non factum, consubstantialem Patri; per quem omnia facta sunt.

Qui propter nos homines et propter nostram salutem descendit de cœlis, et incarnatus est ex Spiritu sancto et Maria virgine, et homo factus est: crucifixus etiam pro nobis sub Pontio Pilato, passus et sepultus est, et resurrexit tertia die, secundum scripturas, et ascendit in cœlos; sedet ad dextram Dei Patris, et iterum venturus est cum gloria judicare vivos et mortuos; cujus regni non erit finis.

Et in Spiritum sanctum, Dominum vivificantem, ex Patre procedentem, et cum Patre et Filio coadorandum et glorificandum; qui loquutus est per prophetas. In unam catholicam et apostolicam ecclesiam. Confiteor unum baptismum in remissionem peccatorum. Expecto resurrectionem mortuorum, et vitam venturi seculi.

*Brevis confessio fidei Ephesinæ synodi, selecta ex epistola
xxviii. Cyrilli, ad synodum missa, et ab eadem comprobata².*

Confitemur Dominum nostrum Jesum Christum, Filium Dei unigenitum, Deum esse perfectum, et hominem perfectum, ex anima rationali et corpore: ante secula quidem ex Patre secundum divinitatem; postremis vero diebus eundem ipsum propter nos et propter nostram salutem ex Maria virgine secundum humanitatem natum³. Duarum siquidem naturarum facta est unio: quapropter et unum Christum, unum Filium, et unum Dominum confitemur. Et secundum hunc inconfusæ unitatis intellectum, sanctam virginem Deiparam esse confi-

[¹ See Binii Conc. Tom. I. p. 663. Paris. 1636. where πιστεύομεν, ὁμολογοῦμεν, προσδοκῶμεν.]

[² See Concil. Ephes. Pars I. p. 163. and Pars II. Act. I. p. 241. Binii Tom. II.]

[³ In Binius the following clause is inserted here: ὁμοούσιον τῷ Πατρὶ τὸν αὐτὸν κατὰ τὴν θεότητα, καὶ ὁμοούσιον ἡμῖν κατὰ τὴν ἀνθρωπότητα. This Confessio is given in a letter addressed by Cyril to John, Bishop of Antioch.—Concil. Chal. Act. I. Binii Tom. III. p. 89. E. F.]

temur, propterea quod Deus Verbum incarnatus et homo factus est, et ex ipsa conceptione acceptum ex ea templum sibi ipsi adunavit. Evangelicas vero et apostolicas de Domino voces scimus viros theologos, tanquam ad unam personam pertinentes, ratione duarum naturarum dividere; et alias quidem, utpote divinitati competentes, ad divinitatem Christi, alias vero humiles ad illius humanitatem referre.

*Confessio fidei Chalcedonensis synodi, ex libro Isidori*⁴.

Consentientes itaque sanctis patribus, unum eundemque Filium confiteri Dominum nostrum Jesum Christum consona voce edocemus, pariter perfectum eundem in Deitate⁵ unum, et hominem verum eundem ex anima rationali et corpore, secundum divinitatem unius cum Patre naturæ, secundum humanitatem eundem unius naturæ nobiscum, per omnia similis nobis absque peccato: ante secula quidem ex Patre natum secundum divinitatem; in novissimis vero diebus eundem propter nos et propter nostram salutem hominem factum⁶: hunc unum eundemque Christum, Filium, Dominum, unigenitum, in duas naturas inconfuse, immutabiliter, indivise, inseparabiliter cognoscendum, in nullo naturarum differentia⁷ propter unitatem perimenda⁷, magis autem salva utriusque naturæ proprietate, et in una coeunte persona, unoque statu concurrente⁸; non in duabus personis partiendum vel dividendum, sed unum eundemque Filium unigenitum, Deum Verbum, Dominum Jesum Christum; sicut ab exordio prophetæ de eo et ipse nos erudit, et nobis primum⁹ tradidit symbolum. His ergo cum omni undique diligentia et sollicitudine a nobis ordinatis, statuit sancta et universalis synodus aliam fidem nulli licere profiteri, aut scribere, aut docere, aut dicere aliter.

[⁴ Binii Conc. Chal. Pars II. Act. V. Tom. III. p. 340. See also Evagrius Scholast. Lib. II. c. 4.]

[⁵ Καὶ τέλειον τὸν αὐτὸν ἐν ἀνθρωπότητι, θεὸν ἀληθῶς, καὶ ἄνθρωπον ἀληθῶς τὸν αὐτὸν, κ. τ. λ.—Bin. in loc. cit.]

[⁶ Ἐκ Μαρίας τῆς παρθένου τῆς θεοτόκου κατὰ τὴν ἀνθρωπότητα.—Ibid.]

[⁷ Differentias perimendas, in Foxe.]

[⁸ Εἰς ἐν πρόσωπον, καὶ μίαν ὑπόστασιν συντρεχούσης.—Bin. in loc. cit.]

[⁹ Καὶ τὸ τῶν πατέρων ἡμῶν παραδέδωκε σύμβολον. Τούτων τοίνυν μετὰ πάσης πανταχόθεν ἀκριβείας τε καὶ ἐμμελείας παρ' ἡμῶν διατυπηθέντων, ὥρισεν ἡ ἀγία καὶ οἰκουμένη συνόδος ἐτέραν πίστιν μηδὲν ἐξεῖναι προφέρειν, ἢ γοῦν συγγράφειν, ἢ συντιθεῖν, ἢ φρονεῖν, ἢ διδάσκειν ἐτέρους.—Ibid.]

Symbolum Toletani concilii primi, ex libro Isidori¹.

Credimus in unum verum Deum Patrem omnipotentem, et Filium, et Spiritum sanctum, visibiliū et invisibiliū factorem, per quem omnia facta sunt in cœlo et in terra; unum Deum, et unam esse divinæ substantiæ Trinitatem.

Patrem autem non esse ipsum, sed habere Filium, qui Pater non sit: Filium non esse Patrem, sed Filium Dei Patris esse natura: Spiritum quoque esse Paracletum, qui nec Pater sit, nec Filius, sed a Patre Filioque procedens. Est ergo ingenitus Pater, genitus Filius, non genitus Paracletus, sed a Patre Filioque procedens. Pater est cujus vox hæc audita est de cœlis, "Hic est Filius meus dilectus, in quo mihi bene complacui: ipsum audite." Filius est qui ait, "Ego a Patre exivi, et a Deo veni in hunc mundum." Paracletus est Spiritus de quo Filius ait, "Nisi abiero ad Patrem, Paracletus non veniet." Hanc Trinitatem personis distinctam, substantia unicam, virtute et potestate et majestate indivisibilem, indifferentem: præter hanc nullam credimus divinam esse naturam, vel angeli, vel spiritus, vel virtutis alicujus, quæ Deus credatur.

Hunc ergo Filium Dei, Deum genitum a Patre ante omne omnino principium, sanctificasse uterum virginis Mariæ, atque ex ea verum hominem sine virili generatum semine suscepisse, duabus duntaxat naturis, id est, Deitatis et carnis, in unam convenientibus omnino personam, id est, Dominum nostrum Jesum Christum. Nec imaginarium corpus, aut phantasmatis alicujus, in eo fuisse, sed solidum atque verum: hunc et esurisse et sitisse et doluisse et flevisse et omnes corporis injurias pertulisse. Postremo a Judæis crucifixum, et sepultum, et tertia die resurrexisse: conversatum postmodum cum suis discipulis, et quadragesima post resurrectionem die ad cœlum ascendisse. Hunc Filium hominis, etiam Filium Dei, et Filium Dei et Filium hominis appellamus. Resurrectionem vero futuram humanæ credimus carnis: animam autem hominis non divinæ esse substantiæ, aut Dei Patris, sed creaturam voluntate Dei creatam.

Adjice huc symbolum Toletani concilii quarti, cujus exemplar ex eodem Isidori libro petas.

[¹ Concil. I. Tolet. Binii Tom. I. p. 741. A. B. C. D. Paris. 1636.]

*Ratio fidei, ex Irenæo martyre, libro I. cap. 2 et 3, contra
Valentinum².*

Ecclesia per universum orbem usque ad fines terræ dispersa ab apostolis et ipsorum discipulis eam accepit fidem quæ est in unum Deum Patrem omnipotentem, qui fecit cælum et terram, mare, et omnia quæ in eis sunt: et in unum Jesum Christum Filium Dei, incarnatum pro nostra salute: et in Spiritum sanctum, qui per prophetas prædicavit dispensationis mysterium et adventum, et ex virgine nativitatem, et passionem, et resurrectionem ex mortuis, et in carne ad cælos ascensionem dilecti Jesu Christi Domini nostri, et ipsius e cælis in gloria Patris adventum ad instauranda omnia, et resuscitandam omnem humani generis carnem; ut Christo Jesu Domino nostro et Deo et Salvatori et Regi, juxta voluntatem Patris invisibilis, omne genu flectatur cœlestium et terrestrium ac infernorum, et omnis lingua confiteatur ipsi; et judicium justum in omnibus faciat, et spiritualia quidem nequitiei, et angelos transgressores ac desertores factos, et impios ac injustos et iniquos et blasphemos homines in æternum ignem mittat: justis vero et sanctis et qui mandata ejus servarunt et in dilectione ejus permanserunt, partim ab initio, partim ex pœnitentia, vitam largitus, incorruptibilitatem donet, et gloriam æternam tribuat.

Hanc prædicationem et hanc fidem ecclesia (velut dixi) adepta, quanquam per totum orbem dispersa, diligenter conservat, quasi unam domum inhabitans; et similiter his credit, velut unam animam et idem cor habens; et consone hæc prædicat et docet et tradit, velut uno ore prædita. Nam linguæ in mundo dissimiles sunt, verum virtus traditionis una et eadem est. Neque in Germania fundatæ ecclesiæ aliter credunt, aut aliter tradunt; neque in Hispaniis, neque in Celtis, neque in Oriente, neque in Ægypto, neque in Libya, neque hæ quæ in mundo constitutæ sunt: sed quemadmodum sol creatura Dei in toto mundo unus et idem est; sic etiam prædicatio veritatis ubique lucet, et illuminat omnes homines ad cognitionem veritatis venire volentes. Et neque qui valde potens est in dicendo ex ecclesiæ præfectis alia ab his dicet, (nemo enim est supra magistratum;) neque debilis in dicendo hanc traditionem minuet. Cum enim una et eadem fides sit, neque is qui multum de ipsa dicere potest plus quam oportet dicit, neque qui parum, ipsam imminuit.

[² Iren. Adv. Hæres. Lib. I. c. 2. pp. 34, 36. Nicol. Gallas. 1570.]

*Regula fidei secundum Tertullianum, ex libro ejus de Præscriptoribus hæreticorum*¹.

Regula est autem fidei, ut jam quid credamus profiteamur; illa scilicet, qua creditur unum omnino Deum esse, nec aliud præter mundi creatorem; qui universa ex nihilo produxerit per verbum suum primo omnium emissum. Id verbum, Filium ejus appellatum, in nomine Dei varie visum patriarchis, in prophetis semper auditum, postremo, delatum ex Spiritu Patris Dei et virtute in virginem Mariam, carnem factum in utero ejus, et ex ea natum, egisse Jesum Christum: exinde prædicasse novam legem et novam promissionem regni cælorum, virtutes fecisse, sedisse ad dextram Patris², fixum cruci, tertia die resurrexisse, in cælos ereptum, sedere ad dextram Patris, misisse vicariam [vim]³ Spiritus sancti, qui credentes agat; venturum cum claritate ad sumendos sanctos in vitæ æternæ et promissionum cælestium fructum, et ad profanos judicandos igni perpetuo, facta utriusque partis resuscitatione, cum carnis restitutione. Hæc regula a Christo, ut probabitur, instituta nullas habet apud nos quæstiones, nisi quas hæreses inferunt, et quæ hæreticos faciunt.

*Symbolum beati Athanasii Alexandrini episcopi, ex libris ejus*⁴.

Quicumque vult salvus esse, ante omnia opus est ut teneat catholicam fidem; quam nisi quisque integram inviolatamque servaverit, absque dubio in æternum peribit: et cetera quæ in communi ecclesiæ usu sat nota et pervulgata habentur.

*Symbolum beati Damasi Romani episcopi, ex secundo tomo S. Hieronymi*⁵.

Credimus in unum Deum Patrem omnipotentem, et in unum Dominum nostrum Jesum Christum Dei Filium, et in Spiritum sanctum: Deum, non tres Deos, sed Patrem, Filium, et Spiritum sanctum, unum Deum colimus et confitemur: non sic unum quasi solitarium; nec eundem, qui ipse sibi Pater sit, ipse et Filius: sed Patrem esse qui genuit, et Filium esse

[¹ Tertull. De præscript. Hæreticor. Oper. p. 235. c. D. Lutet. 1641.]

[² Sedisse ad dextram Patris, not in Tertull.]

[³ Vim, wanting in Foxe.]

[⁴ Athan. Op. Tom. II. pp. 31, 32, 33. Colon. 1686.]

[⁵ Hieron. Op. Tom. IV. fol. 44. D. E. F. Paris. 1533.]

qui genitus sit: Spiritum vero sanctum non genitum neque ingenitum, non creatum neque factum, sed de Patre Filioque procedentem, Patri et Filio coæternum et coæqualem et co-operatorem; quia scriptum est, "Verbo Domini cœli firmati sunt;" id est, a Filio Dei, "et spiritu oris ejus omnis virtus eorum." Et alibi: "Emitte Spiritum tuum, et creabuntur, et renovabis faciem terræ." Ideoque in nomine Patris et Filii et Spiritus sancti unum confitemur Deum; quod nomen est potestatis, non proprietatis. Proprium nomen est Patri Pater, et proprium nomen est Filio Filius, et proprium nomen Spiritui sancto Spiritus sanctus. In hac Trinitate unum Deum colimus, quia ex uno Patre quod est unius cum Patre naturæ est, unius substantiæ, et unius potestatis. Pater Filium genuit, non voluntate, nec necessitate, sed natura. Filius ultimo tempore ad nos salvandos et ad implendas scripturas descendit a Patre, qui nunquam desiit esse cum Patre; et conceptus est de Spiritu sancto, et natus ex virgine: carnem et animam et sensum, hoc est, perfectum suscepit hominem; nec amisit quod erat; sed cœpit esse quod non erat, ita tamen ut perfectus in suis sit, et verus in nostris. Nam qui Deus erat homo natus est; et qui homo natus est operatur ut Deus; et qui operatur ut Deus ut homo moritur; et qui ut homo moritur ut Deus resurgit: qui, devicto mortis imperio, cum ea carne qua natus et passus et mortuus fuerat et resurrexit, ascendit ad Patrem, sedetque ad dextram ejus in gloria, quam semper habuit et habet. In hujus morte et sanguine credimus emundatos nos, et ab eo resuscitandos die novissimo in hac carne qua nunc vivimus; et habemus spem nos consecuturos præmium boni meriti, aut pœnam pro peccatis æterni supplicii. Hæc lege, hæc crede, hæc retine, huic fidei animam tuam subjuga, et vitam consequeris et præmium a Christo.

In Tripartita Historia, libro vii. cap. 37, eandem fidem testatur S. Petrus, episcopus Alexandrinus: qui velit illam legat ex libro⁶.

[⁶ The reference seems to be to Lib. viii. cap. xiv. where these words occur: Petro quippe revertente de Roma cum literis Damasi Romanæ urbis antistitis, confirmantis consubstantialitatis fidem, et Petri episcopi roborantis ordinationem.—Cassiod. Op. Tom. i. p. 329. Rotom. 1679.]

*Decretum imperatorium de fide Catholica, ex
Tripartitæ Historiæ libro IX. cap. 7¹.*

Christiani.
Hæretici.

Impp. Gratianus, Valentinianus, et Theodosius, Augusti, populo urbis Constantinopolitanæ. Cunctos populos, quos clementiæ nostræ regit imperium, in ea volumus religione versari, quam D. Petrum apostolum tradidisse Romanis religio usque nunc ab ipso insinuata declarat, quamque pontificem Damasum sequi claret, et Petrum Alexandriæ episcopum, virum apostolicæ sanctitatis; hoc est, ut secundum apostolicam disciplinam, evangelicamque doctrinam, Patris et Filii et Spiritus sancti unam Deitatem sub pari majestate et sub pia Trinitate credamus. Hanc legem sequentes Christianorum catholicorum nomen jubemus amplecti: reliquos vero dementes vesanosque judicantes, hæretici dogmatis infamiam sustinere divina primum vindicta, juxta etiam motus animi nostri, quem ex cœlesti arbitrio sumpserimus, ultione plectendos. Data 3 Calendas Martias Thessalonicæ, Gratiano 5, Valentiniano et Theodosio, Augustis, Coss.

*Fides sufficiens, et conveniens sacris literis ac sanctorum
patrum testimoniis.*

Omnia hæc symbola vera et sancta esse confitemur; quorum articulos singulos firmiter et indubitato tenemus, non solum tanquam sacris literis et sanctorum patrum testimoniis convenientes, verum etiam tanquam plenos, absolutos, et sufficientes; quibus credentes per Christum vitam assequi possimus æternam. Et quemadmodum post hanc vitam, qui hinc migraverint certitudine et fiducia hujus fidei ornati, in perpetuum florentes ac beati erunt; sic in hac vita commorantes a Christi vera et sancta ecclesia pro Christi discipulis, et non hæreticis, habebuntur. Nam Christus dicit, "Si vos manseritis in sermone meo, vere discipuli mei estis, et cognoscetis veritatem, et veritas liberos reddet vos." Satis igitur nos habere putamus, quod fides nostra Dei atque illius verbi certitudine et protectione contra hæreses et errores muniatur ac conservetur; et papistarum jactantiam, qui spreto Deo, et neglecto illius verbo, sua multitudo superbiunt, contemnimus. Ipsi enim (ut Augustinus *De Utilitate credendi* dicit) sunt hæretici, qui falsas et novas opiniones gignunt vel sequuntur alicujus temporalis com-

modi, et maxime gloriæ principatusque sui, gratia². Quod autem neoterici docent de elementorum transubstantiatione in eucharistia, de corporali corporis præsentia in cœna Domini, vel ut id quod offertur in missa sit sacrificium expiatorium vel propitiatorium, sacræ scripturæ veterumque patrum testimonia haud meminerunt; imo omnia illa plane negant et abominantur, uti coram æquo atque competenti iudice semper sumus probaturi: quem si Deus optimus maximus concedere dignetur, facile vincet illius verbi veritas atque auctoritas. Quod si iratus ob nostra peccata talem iudicem in terris non sit nobis concessurus; tamen qualescunque (etsi illius verbi hostes infensissimos et Romano pontifici iuratos) permiserit, quod illius Spiritus auxilio et verbi sui auctoritate præstare possumus, id omni consilio summaque opera et diligentia præstabimus. Quod vero præstare non valemus, iudici Christo in novissimo die, cum universi mortales ad vitam revocabuntur, commitemus; qui nostram ac adversariorum fidem ad rationem et regulam verbi sui reposcet, ubi ante tribunal ipsius impii omnes, qui fidem a verbo Dei alienam profitentur, seclusi a cœtu atque ecclesia fidelium, in perpetuas tenebras relegabuntur, ut ipsi in perpetuum a societate et communione piorum in vita futura excludantur, qui in hac vita fideles in Christo ferro, igne, carcere, atque exilio persequuntur. Nostrum igitur interim erit assiduis precibus Deum defatigare, ut fidem et gloriationem spei nostræ ad finem usque firmam teneamus, et non metuamus eos qui corpus tantum occidere valent et conantur; ut etiam illorum iras et tormenta patienter feramus. Ad Deum similiter supplices fundamus preces, quibus pro illis etiam oremus, ut tandem, ad meliorem mentem revocati, nos cum illis, atque illi nobiscum, requiescamus per Christum Jesum Dominum nostrum in pace, vitamque consequamur æternam. Amen.

[² Cap. I. Aug. Op. Tom. VI. col. 89. B. Basil. 1569.]

EPISTLE DEDICATORY
TO THE TREATISE ENTITLED
DE VERA RATIONE INVENIENDÆ
ET
FUGIENDÆ FALSÆ DOCTRINÆ BREVE SYNTAGMA.

[The following Dedicatory Epistle of the treatise entitled "Joannis Hoperi, Angli, nuper episcopi Vigorniensis et Glocestrensis, de vera ratione inveniendæ et fugiendæ falsæ doctrinæ breve syntagma," is reprinted from Strype's Ecclesiastical Memorials, Vol. III. Part II. No xxvi. Strype says (Vol. III. Part I. p. 283. Oxf. 1822): "The treatise (written in prison, and dated Dec. 1, 1554) was designed by the author for the press, and was in the hands of John Foxe when he was at Basil for that purpose: but whether printed or no, I cannot tell." See the preliminary notice to the *Epistola ad Episcopos &c.* p. 381.]

Joannis Hoperi, Angli, nuper episcopi Wigorniensis
et Gloucestrensis, de vera ratione inveniendæ et
fugiendæ falsæ doctrinæ breve syntagma.

Desiderantur quædam in initio.

.....ignarus vel idiota diligit. Sed dilectio nostra vera est amor in vera fide erga omnia præcepta divina, quibus humiliter obedimus cum quadam lætitia et animi exultatione; ut tum ad Deum propter se, tum proximum meum propter Deum, honore afficiamur. Et hanc dilectionem verbum Dei tantum docet; ut fidem, spem, caritatem, timorem, tolerantiam, ac ceteras virtutes omnes, quæ ab hoc Christiano necessario exiguntur. Qui ergo populum Dei ad carbonarios, vel ad quoscunque alios quibuscunque titulis et nomine inscriptos, et non ad verbum Dei relegant, impostores sunt, Deique et hominum hostes; de quibus etiam Deus gravissime per Hieremiam conqueritur, inquit, "Duo mala," inquit, "fecit populus meus: me dereliquerunt fontem aquæ vivæ, et foderunt sibi cisternas, quæ aquas continere non valent." Idem et apud vos facere qui vestræ saluti præficiuntur conantur. Primum defectionem a verbo Dei docent, a quo uno omnis petenda est veritas in religione Christi; et per quod omnes spiritus, qui in ecclesiis docent, a populo probandi sunt, num sint ex Deo. Deinde certitudinem fidei nostræ ab ignaro, indocto, atque imperito carbonario¹ petendam esse docent, qui quid² sit fides plane ignorat. Quid hoc aliud est quam, juxta verbum Christi, "cæcum cæco præficere, ut ambo in foveam cadant?" Certe

Hierem. v.
[Jer. ii. 13.]

Matt. xv.
Luc. vi.

Quare pro meo erga vos officio, munere, et amore, quo tenacius veritati verbi Dei adhæreatis, breve syntagma do

[¹ "He meant the collier's faith, 'to believe as the Church believes.'" Strype. Eccl. Mem. Vol. III. Pt. I. p. 283. Oxf. 1822.]

[² In Strype *quicquid*, evidently a mistake.]

Cur vulgari
idiomate non
scripsit.

falsa religione dignoscenda et fugienda vestrae caritati dedici. Unde facile intelligetis quam horribiliter et impie quae hodie in ecclesiis Anglicanis fiunt a veritate verbi Dei dissonant, et ex diametro pugnant. Quod vulgari ac nostro idiomate scripsissem, si typographum aliquem idoneum qui Anglico librum emitteret invenissem: sed, ut pii omnes probe norunt, hodie in Anglia vel prela in imprimendis fabulis sudant, aut penitus silent. Præterea nolui vestra causa hoc opus nostra lingua edere, ne episcopi, Dei ac hominum implacabiles hostes, severius et acrius in vos (quos in Christo Jesu unice diligo) animadverterent. Quam atrociter enim et inhumaniter pii hodie ubique in hoc regno tractentur, illorum lacrymae et gemitus (quos Deus tandem dubio procul elementer in Christo aspiciet) testantur. Præterea Latine scribere volui (quam Latinae orationis pompam, fucum, et calamistra assequi nec valeo nec affecto), ut quae a me de rebus divinis inter vos olim dicta, et a vobis accepta, piis fratribus sparsim universum orbem incolentibus palam facerem; ut fidem meam atque vestram agnoscerent, judicarent, et approbarent verbi Dei calculo et auctoritate; et eandem apud Deum Patrem nostrum cœlestem suis precibus adjuvarent, ut constanter et intrepide in eadem ad finem usque, invitis etiam inferorum portis, perseveremus. Pii et religiosi viris ac sacrarum literarum amatoribus scribo, quibus Dei gloria et illius verbi veritas summopere est cordi; quamvis orationis fuco et pigmentis non illiniatur. Et quemadmodum perantiquus ille Lucilius poeta dicere solebat, se sua non Persio scribere, sed Siculis et Tarentinis; sic ego non solum quaecunque de vera religione scribo, verum quaecunque etiam cogito aut loquor, ea omnia piis tantum scripta, cogitata, aut dicta esse volo: quid livor virulentus carpat, non moror; nec plus papistarum flammæ aut ferrum curo quam læna latrantis catuli vocem. Corpus tantum occidere possunt: sed anima statim in Christo præsentem et sempiterno gaudio fruatur. Tantum igitur dum hic vivitur Deum supplicii animo precemur, ut ipsi cor ac mentem nostram dedicemus; cujus tutela et gratia omnia pericula evitabimus. Interim hostes evangelii fortiter propter Christum contemnamus, omnesque in Christo comiter juvare studeamus.

Lucilius
poeta.

Hæc assidue cum animis vestris cogitate, et meditatione ac studio legum divinarum vos ipsos oblectate, ut Deo et sanctæ suæ ecclesiæ cari habeamini. Cavete etiam ab iis

qui vobis fodiunt (ut inquit David) foveas, quæ non sunt secundum legem Dei; et non per quem, sed quid dicatur, animadvertite. Nam quemadmodum inter bajulum et Alcibiadem supremo loco natum, si veram nobilitatem spectemus, nulla est differentia, modo absit virtus; ita nec inter idiotam et summum pontificem, sicut cathedram Petri occupantem, si veram religionem spectemus, nulla est differentia, modo absit verbi Dei auctoritas. Nota.

Imo qui aliud evangelium quam Christi docet anathemate (licet sanctissimus) est feriendus. Quare cum sanctissimo vate Davide dicite, "In æternum, Domine, verbum tuum permanet in cœlo et in terra;" illud non potest mutari, non potest antiquari, non potest augeri, nec potest diminui. Nam quicquid Deus ipse constituit ratum ac fixum esse oportet; hoc indicat et testatur cœlorum et terræ perennitas. Quicquid ergo reges, principes, episcopi, sacrificuli, vel is qui impie se ipsum pro summo capite ecclesiæ Christi militantis in terris jactitat, in causa religionis dixerint; vos ipsos ad scientiam legum divinarum recipite, et earum præsidio adversus omnis impietatis insidias et imposturas communitate. In causa fidei nullam auctoritatem principum aut episcoporum agnoscite citra verbum Dei; nam ipsa universalis ecclesiæ auctoritas nulla est, nisi quatenus a verbo Dei pendeat: ementitam ac fictam Romani pontificis auctoritatem contemnite, et ex animis vestris omnino profligate. Deus enim omnes apostolos, quoad auctoritatem et dignitatem, pares fecit: omnibus dixit, "Accipite Spiritum sanctum; quorum remisistis peccata, sunt remissa; quorum retinueritis, sunt retenta." Omnes pares in docendo evangelio constituit; omnes pariter "lucem hujus mundi" et "salem terræ" appellavit; et omnes testes æternæ salutis pares assignavit. Quamobrem ex verbo Dei nullam prærogativam præ ceteris apostolis Christus Petro concessit: quod si concessisset, tamen nec cathedræ suæ nec suis successoribus eandem concedere Petrus a Christo potestatem habuit. Et si illi et aliis totius ecclesiæ curam Christus principaliter concessisset, nihil Romani antichristi partes adjuvaret. Nam an Petrus unquam fuerit Romæ, adhuc sub judice lis est. Præterea an unquam Petrus supremam dignitatem et imperium ecclesiæ suis successoribus commendaverit, papa ostendere non valet. Et si etiam hæc omnia vera essent, quod Christus Petro, et Petrus suis successoribus, ut papicolæ fingunt, contulissent; tamen Galat. i.
Psalm. cxix.
Joan. xx.
Matt. v.
Luc. xiv.
An Petrus fuit Romæ lis est.

Romanis pontificibus nihil patrocinaretur. Hi enim qui Petri doctrinam promovent veri sunt Petri successores; et non qui illius sedem ac cathedram occupant.

Et quod suam auctoritatem conciliis et auctoritatibus patrum asserere conatur figmentum est. Nam cum in concilio Carthaginensi tertio nomen et dignitatem universalis episcopi patres obtulissent Romano pontifici, Pelagius Romanus episcopus omnibus modis eodem tempore illud nomen a se rejecit¹. Et Gregorius Magnus quinque epistolis gravissimo et maximo impetu orationis adversus Joannem Constantinopolitanum, quod tam insulsum nomen a Mauricio imperatore tentaverat, invenitur, illum vocans prædecessorem antichristi². Affirmat præterea Gregorius Magnus, omnes qui in hoc scelesto vocabulo (generalis episcopi) consenserint fidem suam perdere³. Et quod auctoritatem suam ratam esse voluerit quasi a regibus et principibus concessam, certo scimus reges et principes, etsi vellent, non posse aliquam suæ dignitatis partem cuiquam conferre, nec a suo officio et honore deponere: nam quod Deus necessario alicui statui conjungit nemo in alium statum transferre valet. Reges autem sub se ministros, qui ecclesiæ et reipublicæ munia ministrent, habere possunt; sed pares vel superiores in ecclesiæ vel reipublicæ ministerio habere regibus non licet. Et si forte quispiam vel regis permissione, vel aliqua temporis præscriptione, vel tyrannide, in ecclesiis auctoritatem sibi vindicat, nemo tamen illius auctoritati obtemperare debet, nec episcopo, nec papæ, quatenus sunt episcopi; quandoquidem a Deo talem potestatem non habent; nec quia a regibus missi, propterea quod talem potestatem reges episcopo papali facere non possunt. Sed hanc potestatem papæ clare indicat Joannes originem suam habuisse nec a Deo nec ab homine, sed ex abyssu: et in interitum procul dubio brevi ibit.

Gregorius,
Ep. xxxix.

Reges.

Apoc. xvii.

[¹ See Expos. of Ps. xxiii. p. 234, and note. The words of Pelagius there referred to are contained in a letter addressed to the bishops, &c., unlawfully assembled by John, patriarch of Constantinople. See Binii Tom. iv. p. 477. col. 1. D. Lutet. Paris. 1636. Also Tom. i. p. 711. Conc. Carth. iii. cap. 26.]

[² Gregor. Magn. Mauricio Augusto. Ep. 32. Id. Constantiæ. Ép. 34. Id. Joanni Constantinop. Ep. 38. Lib. iv. Id. Mauric. Aug. Ep. 30. Lib. vi. Id. Eusebio Thessalon. Ep. 69. Lib. vii. Op. foll. 393, 395, 410, 424. Paris. 1533.]

[³ Id. Aniano Diac. Ep. 39. Lib. iv. In isto—scelesto vocabulo consentire nihil est aliud quam fidem perdere.—Op. fol. 395. M.]

Sed hanc violentiam et satanicam auctoritatem papæ non est præsentis instituti ulterius prosegui. Tantum admonere volui, quamvis contra omnia jura divina et humana nunc iterum (propter nostra peccata) inter Anglos caput ecclesiæ obtinuerit, non plus hic habere jurisdictionis quam infimus episcopus Angliæ habet Romæ; et tandem denuo Dominus interficiet illum spiritu oris sui, ut antehac fecit. Nihil tam perfectum tamque absolutum oculis nostris videmus inter ipsa opera Dei, cujus interitus videri non possit. At ipsa lex Dei nulla vi, nullave tyrannide, dolo, aut vetustate consumi aut obliterari potest, ut Christus testatur, "Cælum et terra transibunt; verba autem mea non transibunt." Illud igitur amplectamini, ac omni studio et diligentia colite. In hoc omnes vires nervosque intendite, ut vita nostra sic instituat et gubernetur a sancto Dei numine, ut nunquam ab illius legis observatione aberret. Tunc futurum erit, ut omnia vobis prospere succedant, ac felicissime cadant, si legem Dei ante oculos habueritis.

Præterea, si ad verbi Dei regulam quæ hodie a papistis in ecclesiis fiunt exigantur, tunc omnia impia et profana esse nullo negotio judicabitis. Quapropter ego hoc breve syntagma scripsi, ut pii et impii, veri et falsi cultus discrimen collatione quadam demonstrarem, quanta supplicia impiis cultoribus, quantaque piis præmia sint constituta. Deus apud Hieremiam judicio contendit cum Israelitis, et cum illorum filiis acerrime disceptat. "Transite, inquit, ad insulas Cethim, et videte, et in Cedar mittite, et considerate vehementer, et diligentissime videte, si factum est hujusmodi, si mutavit gens deos suos; et certe ipsi non sunt dii: populus vero meus mutavit gloriam suam in idolum." An non de nobis etiam idem justissime ac merito conqueri potest Deus? Quæ enim gens usquam in toto terrarum orbe tam impia, fraudulenta, immanis, et truculenta est, quæ deos suos tantum ad præscriptum suæ legis non colit et veneratur? Nulla certe tam barbara natio reperitur sub sole. Nam si cultus Christianorum hodie in ecclesiis sub papæ tyrannide ad præscriptum verbi Dei conferatur, omnia ex diametro cum verbo Dei pugnare videbimus. Imo nec usus nec lectio evangelii in missa incognita lingua publicis ac sacris conventibus ad regulam verbi quadrat. Nam evangelium etiam iis a quibus non intelligitur nihil prodest. Christus igitur sæpe jubet: "Audite et intelligite." Et pulchre docet Chrysostomus in Matt. xv.

Chrysost.

1 Cor xiv. "Qui ignota, inquit, lingua loquitur quam non intelligit nec se ipsum nec alium ædificat¹." Quenam potest esse utilitas ex voce non intellecta? Nulla penitus. Ideo Deus ad vocem verbi sui non tantum hominum præsentiam, auditum, geniculationem, corporis erectionem, capitis denudationem, manuum expansionem, verum hoc exigit a singulis suis auditoribus, προσέχετε λαός μου τῷ νόμῳ μου, quod sonat, "Intendite et adhibete mentem, popule mi," vel, "adverte animum, ad legem meam:" κλίνετε οὐς ὑμῶν εἰς τὰ ῥήματα τοῦ στόματός μου, i. e. "Ita aures vestras ad verba oris mei applicate et accommodare," quasi nihil aliud cogitetis aut audiat. quam quod de ore meo egreditur. Hanc attentionem et intelligentiam efficacius adhuc multo exprimit Ebræa veritas:

Psal lxxviii.

הַאֲנִינָה עִמִּי תִרְתִּי הִנֵּנוּ אֲנִינִם לְאֲזִנֵּי פִי:

Non solum istorum vocabulorum et thematum proprietates, verum etiam grammatica constructio, indicat mentis attentionem et aurium diligentissimam auscultationem lectioni verbi Dei adesse debere. Chaldæus explanator pulcherrime hæc verba explanat per duo verba, quasi Deus ad hunc modum fuisset locutus: "Popule mi, conservate et consecrate mentem vestram ad vocem meam, et aures vestras verbis oris mei relinquit; me concionantem solum audiant et observent." Hoc mandatum generale est ac universale; ut cum docti tum indocti non solum legem, verum etiam ænigmata et propositiones, nec non et singula verba, oris Dei audiant, intelligant, discant, et observent, exigit. Et qui id fieri potest, cum quid legatur, agatur, aut dicatur in ecclesiis populus non intelligit? Quare ex studio et observatione legum divinarum impia et falsa fugite, sanctaque et vera exosculamini; nisi a via veritatis aberrare volueritis, et tandem meritis ignorantiae et ingratitude vestrae pœnas luere. Hæc pro meo erga vos amore ad vos scripsi: amanter igitur suscipite, quæso.

E carcere, 1 Decembris, 1554.

[¹ Chrysost. 1 Cor. xiv. 15. Εἶδες πῶς κατὰ μικρὸν τὸν λόγον ἀνάγων δείκνυσσι ὅτι οὐκ ἄλλοις ἄχρηστος μόνον ὁ τοιοῦτος, ἀλλὰ καὶ ἑαυτῷ, εἶγε ὁ νοῦς αὐτοῦ ἄκαρπος; ἂν γάρ τις φθέγγηται μόνον τῇ Περσῶν γλώσσῃ ἢ ἐτέρᾳ τινὶ ἀλλοτριᾷ, μὴ εἰδῇ δὲ ἃ λέγει, ἀρὰ καὶ ἑαυτῷ λοιπὸν ἔσται βάρβαρος, οὐχ ἐτέρῳ μόνον, διὰ τὸ μὴ εἰδέναι τὴν δύναμιν τῆς φωνῆς.—Or. Tom. III. pp. 476, 477. Eton. 1613.]

APOLOGY.

[The Apology is reprinted from the text of 1562: but it has been thought advisable, in order to preserve the series unbroken, to detach it from the letters (Nos. XLIV. XLV. and XLVI. of the following collection) with which it was connected in that edition, and to place it by itself.]

An apologye
made by the reverende fa-
ther and constante Martyr of
Christe John Hooper late Bishop of
Gloucester and Worcester againste the
untrue and sleaunders report that
he should be a maintainer and enco-
rager of suche as cursed the Quenes
highnes that then was, Queene Ma-
rye. Wherein thou shalt see this
Godly mannes innocency and
modest behabour, and the
falshode and subtiltye of
the aduersaries of
God's truth.

¶ Newely set forth and allowed accord-
dinge to the order appoynted in the
Queene's Maiestye's iniunc-
tions.

Anno. 1562.

¶ To the godly reader Henry Bull
wisheth grace and peace from God, with
unfeigned faith and a
good conscience, in
Christ Jesus our
Lord.

It hath always been the practice of Satan, and his subtle soldiers the papists, even the sworn adversaries of God's truth, that when they cannot prevail against the same by tyranny and torments, they labour to deface it by most impudent slanders and lies (the chiefest defence and stay of their kingdom), as thou shalt see, good reader, in this treatise following. For when they could by no tyranny nor cruel handling discourage this man of God from the constant confession of the truth, they stirred up most shameful and cursed lies against him, that he should be a privy maintainer of such as cursed the queen; but to their own perpetual shame and ignominy.

For whilst they have sought by this means to bring God's eternal verity into contempt, and to make it more odious to the world; what else have they done but disclosed their own wickedness and malice, and given him occasion so to paint out their falsehood and lying spirit in their right colours, by this pithy, learned, and worthy little piece of work, that all men may hereby clearly perceive whose children they are, and they themselves shall need no other glass to see how like their father they look, the father of all falsehood and lies? And to the end that this their wicked dealing, which have thus proudly set themselves against God and against his Christ in his poor members, may be the better known and registered to the world and the posterity to come, to their shame and confusion, and to the advancing of God's glory in the innocent suffering of his saints, thus torn and rent by tyranny, torments, lies, and slanders for his name's sake; behold the providence of God, who hath now brought this work to light, which otherwise, by the negligence of some, was like to perish.

And here have I just occasion to discommend those men which do defraud the congregation of such worthy monuments. Great was the care of this blessed man and other for the church of God; and many fruitful works did they write in prison, in bands, in fetters; but few are come to light: and shall we, like careless and ungrateful people, suffer these godly labours, these painful travails, thus to perish? How desirous they were to have them published, to witness to the world that they taught and sealed with their blood, and to profit their brethren, it appeareth by this author's earnest request to the readers of this treatise; which is, that they will not keep it close to themselves, but, as soon as they have read it, set it abroad, and communicate it to other. And that request which he maketh concerning this treatise do I here generally make in his name and others, and in the behalf of the church of God, for the rest of their works, to them in whose hands they remain; that they will not suffer them to be suppressed any longer (for that is it which Satan and the enemies of the cross of Christ do most desire), but cause them to be set abroad in print to the commodity of many. And truly it might seem to be a labour no less commendable for the learned than profitable for the household of God, to be as diligent in searching and setting forth of such worthy works, as in penning and publishing of new. So full are they of heavenly doctrine, so full of power of God's Spirit, so full of comfort and consolation, being written as it were out of God's sanctuary, with the finger of God, by men even then out of the world and in heaven already, that indeed they are most worthy to be sought for as precious jewels and treasures. For God knoweth what lack we have of such trumpets to stir up our dull hearts in these dangerous days, wherein all states of men have turned this great blessing of God bestowed upon us (I mean these breathing days and time of rest from anti-christ's tyranny) into a security, and are become like men rocked asleep; and many that seemed to be zealous, earnest, and constant in the Lord's quarrel so long as these captains were in the battle, and they themselves within the sound of the trumpet, are now well cooled. Pray we therefore that the Lord would warm them, heat them, inflame them again with the zeal of his house; that we may have many such valiant captains, such worthy prelates and shepherds, as

this was, over their lambs watchful and careful, in preaching diligent and painful, in zeal fervent, hearty, and sincere, and of like fortitude of spirit to help and maintain the travailing faith of the gospel; that we may enjoy still this fatherly blessing of our gracious God, and escape the wrath to come and plagues at hand for our unworthy receiving again of this great benefit of his word and liberty of conscience: which plagues we may assuredly look for with double woe, unless by speedy repentance we seek to remove the cause thereof. God, for his Christ's sake, grant us heartily, earnestly, and effectuously so to do.
Amen.

¶ An apology against the
 untrue and slanderous reports
 made against me John Hooper, late
 bishop of Worcester and Gloucester,
 that I should be a maintainer and
 encourager of such as cursed the
 Queen's Majesty's highness.

It is the use and fashion of all wicked and evil disposed persons, gentle reader, that when one way will not serve to bring their wickedness to pass, they assay and prove (as Terence¹ saith) another. The whole congregation and company of godly and charitable people be not ignorant how falsely and uncharitably the papistical clergy hath, for this year and a half, openly and privily by all means laboured to persuade, not only the common sort of people, but also the magistrates, to judge and condemn me in their conscience for an heretic: by the which means they have much prevailed against me, but yet not as much as they desire and look for. Wherefore, seeing plain allegation of pretended and falsely surmised heresy as yet sheddeth not my blood (without the which that whorish and unbridled false supremacy of Rome was never satisfied), now, because the princes and the magistrates may be their hangmen, although that wicked power of antichrist (as all chronicles and true historiographers do record) would have no power above it, equal with it, nor none under it, but such as hold their kingdoms and authorities in the world (as it were *in capite*) of that wicked and pestilent see and chair of Rome, which is indeed the very whore of Babylon that St John describeth in the Revelation of Jesus Christ, sitting upon a seven-headed beast, which St John himself interpreteth to be seven hills, and the children in the grammar-school do know that Rome is called *civitas septem montium*, the city of seven hills; this generation, I say, that always hath shed innocent blood, lest

Rev. xvii.

[¹ Hac non successit, alia aggrediemur via.—Terent. Andr. Act. iv. Scen. i. l. 47.]

the child should degenerate from the father's conditions (for he that gave the bishop of Rome his supremacy was a bloody murderer and traitor, one Phocas², that killed his master Mauricius the emperor, his mistress the empress, and six of their lawful children), would bear the world in hand that I were not only an heretic, but also a traitor. And, to affirm that assertion, they say I have written to comfort, encourage, and maintain such as cursed the queen. But if I may (as I ought) be heard indifferently, I shall try myself a true man, and prove mine accusers to be false in the face of all the world.

There be (as I hear say) now certain in the Counter in London that wished evil unto the queen's highness; unto whom mine adversaries say I wrote letters of encouragement, that they did well in so doing; and that, if they continued doing the same still, they should do better. First, I do require all good men to mark the tenor and contents of the letter which my friend sent unto me to advertise me of such men as were taken and imprisoned upon New Year's day at night last past: also, to mark the contents of mine answer unto his letter, wherewithal I did send this letter that the wicked calleth treason. I have set at the end of this Apology the true copy of all three letters³; and other letters than these I wrote not to them that were taken at that time.

Now mark how my letters will prove this twopenny treason that the wicked would charge me withal. First, I knew of nothing the congregation did but of prayer; which they used, as they be bound by God's laws, in the vulgar tongue (let the papists say to the contrary what they will); and there they gave God thanks for that they had received at his hands, and asked of him the things they lacked; and prayed also for the queen and the magistrates. Mark the information of the letter that advertised me wherefore they were taken. Now do the wicked papists feign matter, and change prayer, wherein I required them to persevere, for the queen into cursing of the queen. Mark again the place where prayer and serving of God, that I commended, was done: in a godly man's house (saith my friend) in Bow church-yard. The place where the queen, by report, was

[² See Expos. of Psal. xxiii. p. 235.]

[³ See Letters, Nos. XLIV. XLV. XLVI.]

cursed was in the Counter by the stocks in London. Further, mark the time when the thing was done that I commended: before they were taken, as my letter to them doth testify. Mark also what the persons be that are accused of this cursing: such as yet until the tenth day of January I knew not nor have heard of: and to those that be accused of the crime my letters were not sent, nor never came. Yet doth the wickedness of the wicked papists say that I encouraged them in evil doings, my letters never coming unto them; nor, when I wrote, knew I of any such cursing. Further, such as be taken and imprisoned for that fault I never knew of, nor of any such thing to be done by them, until (as I said) the tenth day of January; which was (as I have learned) at the least six days after the fault was done, and three days also after my letter was written and delivered to them that were in another prison from such as did this crime. Wherefore, if the wicked were not past all shame, charity, love, and honesty, how could they of conscience blow and blast abroad such wicked lies and slanders, that neither agreeth with the matter of my letter, nor with the persons, nor with the place where the crime was committed, nor yet with the time when the curses were used?

There was never true subjects in such danger as we poor Englishmen be at these present days. The falsest men of the world, yea, the satanical papists, may say what they will, so that they speak against any that favoureth God, his word, and the holy catholic church of Christ; and his accusation (be it never so false), by that time it hath been in the consistory court and handling of the bishops one day or two, shall have some fair pretended colour to make it appear true, and also to be done only for conscience' sake; as all their religion is hypocrisy, and coloured with holiness in name. I have been always a true man to all the estates of this realm: I will stand with the law in that point, and reprove mine accusers, whatsoever they be. As for my truth and loyalty to the queen's highness, the time of her most dangerous estate can testify with me, that when there was both commandments and commissions out against her, whereby she was, to the sight of the world, the more in danger, and less like to come to the crown; yet, when she was at the worst, I rode myself from place to place (as it is well known), to win

and stay the people for her party : and whereas another was proclaimed, I preferred her, notwithstanding the proclamations. And to help her as much as I could when her highness was in trouble, I sent horses out of both shires, Gloucestershire and Worcestershire, to serve her in her great danger ; as Sir John Talbot, knight, and William Ligon, esquire, can testify, the one dwelling in the one shire, and the other in the other. Seeing in adversity I was with her, and did her service then, I being at liberty, it is falsely and wickedly conspired by the papists that now, she being in real possession of the crown, and in prosperity, and I a prisoner in captivity, would be against her.

But whereas the pope will for a penny or twopence give remission of all sins *a pana et culpa*¹, the wicked may say and do what they lust, and the innocent lambs of Christ suffer whatsoever God shall permit the members of antichrist's kingdom to lay upon them. Yet may the godly see the pretended and false imagined treason of these antichrists against me. Doubtless it is not because they bear good will and loyalty to the queen's highness, that they would bring me into her displeasure. For all the world knoweth she hath no more nor no greater enemies than those that desire to leave no mouth open in this realm to speak and sound the name of Jesus Christ in faith and understanding. I take record hereof at the bishop of Winchester's book of True Obedience², of Bonner's epistle into the same book, of Culbert Tonnall's sermons, and doctor Sampson's oration, made only, advisedly, purposedly, and deliberately against the queen and the pope, and be openly in all men's hands, as well within the realm as without. But such be the inscrutable judgments of God, that her highness should punish her poor, true, and loving subjects, that never offended her, and also make false, traitorous bishops judges of truer men than they be themselves. Doubtless, if ever I had written or spoken the tenth part of treason that her own bishops' books do contain, I know their charity is so burning and fervent, that the crows and birds of the air should have eaten my flesh before this day. Yet I am not sorry, but doubtless (I speak and write from the bottom of my heart before God) very glad, to see mercy shewed unto

These are they which, without all shame and conscience, have condemned their own doings, and turned, like filthy swine, to their old puddle, and dogs to their vomit.

[¹ From punishment and guilt.]

[² See Exposition of Psal. lxii. p. 268.]

offenders: but I speak it to this end, that I verily suppose, as the queen doth forgive offenders, so would she not wittingly punish me and other true men, that always have done her good and no harm. For she is by the laws of God as much bound to be indifferent and favourable to true men, as true men be bound to give her obedience: and (be it spoken without all pride and malice) I defy him, whatsoever he be, (the magistrates being honoured,) that dare open his mouth to the contrary. But alas, saving I would not offend the law of my living God, that commandeth me to obey all magistrates and laws which disagree not from his holy word, it were for me a more easy death to be hanged like a traitor than burned like an heretic. But seeing death must ensue the true religion and faith of Jesus Christ, I will not appoint God by what death he shall take me out of this life. I am in Christ wholly and thoroughly at a point with the world. I pray daily, and will pray, for my persecutors even as for myself: but their tyranny and death that they will kill me withal I contemn and pass nothing of. I am no better than my master Christ was in his service. If I die therefore by his grace, whether it be by fire or sword or halter, it is all one to me; and the rather death cometh, the better shall it be welcome: for the sooner shall my soul rest with Abraham, Isaac, and Jacob in my heavenly Father's kingdom; whereof in Christ I am assured to be a right heir, ordained to the same of mercy by him before the world was made.

The Pharisees did not lay only heresy to Christ's charge; and indeed the manner of his death upon the cross was not appointed for heresy amongst the Jews, but rather stoning to death¹. There was never a pair of stocks in the town that Jeremy the prophet scoured not; but still his accusers, the false priests, made their accusations in both states, as well in heresy as in treason, lest the king should not punish the poor preacher for preaching, but let him go. So Christ's accusers, the holy bishops and priests, when they perceived that Pilate favoured the innocent cause of Christ, and said he found nothing that they laid against him worthy of death, they made him (poor man!) eat that word (judge as he was), and told him, if he let Christ live, and would not proceed to condemn him,

[¹ See Levit. xxiv. 16, and Gal. iii. 13: also Pearson on the Creed, Art. iv.]

he was not the emperor's friend. This hath been always the pleading of the satanical clergy, sithence that wicked see of Rome falsely challenged supremacy, ever to put the princes and judges of the earth in the head, that all true preaching of God's word against their wickedness, superstition, and idolatry, was treason. But all kings, queens, and magistrates civil shall at the day of their death answer with eternal damnation of their souls for the shedding of all innocent blood within their realms and offices. God doth not bid the king and queen commit matters of religion to the bishops; neither doth he will them to give bishops power to condemn when they lust, and so afterwards commit such as they have condemned to the secular powers: but doth command all princes to be learned themselves, to hear them, and to judge themselves such doubtful and weighty causes by the word of God. It is both against God's laws and man's, that the bishops and clergy should be judges over any subject within this realm; for it is no part of their office. They can do no more but preach God's word, and minister God's sacraments, and excommunicate such as God's laws do pronounce worthy to be excommunicated. Who would give a sword into a madman's hand? There be not living more malicious, cruel, crafty, devilish, merciless, nor tyrannical tyrants than the bishops and clergy under that wicked bishop of Rome: as the chronicles and the histories of the bishops' lives do plainly record. And no marvel: for, as the bishop of Winchester saith in his book of True Obedience, wheresoever the pope hath supremacy, there Christ is dishonoured, and the kings suffer wrong. Yea, he saith more (let his book be judge), that there can be no truth where as the bishop of Rome is chief head. And therefore he saith that no prince can or may give the pope any such authority. For a king can no more give that part of his office that toucheth the governance of the one part of his people, which is the clergy, for matters of religion, to the bishops of Rome, than a wife may give the use of her body from her husband to another man. Yet, as St John saith, the princes of the earth shall be made so drunken with the cup of the whore of Babylon, that they will deliver their power to the beast: but yet St John saith plainly, although the kings do give to the beast against God's laws their kingdoms, yet be they none of the beast's.

But now the bishop of Winchester and the rest of his

Deut. xvii.
Josh. i.
Psal. ii.

Rev. xvii.

fellows, against their oaths, their sermons, their preachings, their books, yea, their own knowledge and conscience, fall under that wicked and false pretended power again; and make him the head of Christ's church, whom they all be not able to prove to be any member of Christ's church. Grant it were as true as it is false, that Christ had given such supremacy to St Peter (who, they say, was bishop of Rome, although I never knew man yet able to prove it) and his successors, yet no man should obey the things done by the pope. For the word of God is plain, that he is an excommunicate person, in that he teacheth doctrine besides and contrary to the word of God, as St Paul saith plainly. And how far both the doctrine and the use of the sacraments under the tyranny of the bishop of Rome be from the word of God, it shall appear plainly to all the estates of this realm, if my lord cardinal of his charity will accomplish the reasonable and gentle requests that I have made unto him¹. I trust, as gently he received my letters, so he will grant me and my fellows that be in durance our lawful requests.

But this I do write, good reader, not to make discourse of any matter, but only for the majesty and honour of God's word, to declare mine innocency of treason, or any evil will or malice that I bear to the queen's highness, or any superior power. Doubtless I thank our heavenly Father, I have read too many times the word of life, and marked it too well, to fight against or curse the magistrates. I pray God to give them understanding of his holy truth, with love to follow it: and the harm that I would to any man living happen to myself. For the commandment of God is, that we should not only love our friends, but also our enemies; and not only wish good and pray for our friends, as debtors unto God and them for the benefits we take at their hands, but also pray for our enemies, lamenting the tyranny and wickedness of sin, that causeth them to hate and persecute whom God requireth to love. Yet doth St John in his epistle command the readers thereof to beware they pray not for such as be subject to the sin which is to death. But I suppose that in these later days, wherein the spirit of judgment and discretion, or discerning of sins, is not so abundantly in men as it was in his time, no man should, without a special testimony of the Holy Ghost, particularly or

[¹ See the notice prefixed to the *Epistola ad Episcopos*, &c. p. 381.]

Gal. i.

Matt. v.

John v.

expressly judge that sin to be in any man: for the judgments of God, who shall turn from wickedness, or who shall fall from virtue, before this mortal life be ended, be not revealed nor known unto men. And yet in case I knew (as St John saith) a man that sinned unto death, for whom by the commandment of God I should not pray, it followeth not that I should curse him for whom I may not pray. And I rejoyce that the inscrutable judgment of God suffereth the wicked to slander me with that evil that of all others I have been all my lifetime (I thank God) least troubled and in danger withal: for I never cursed man nor beast otherwise than the word of God willed me, for the time whilst I preached his word to rebuke sin. I do remember that St Augustine², in his book of Christ's sermon in the mount, hath many godly sentences and sayings in this matter. But I mind not to write a book of it, but only to speak the truth of myself against wicked slanderers, that care not, so they may hurt, how they hurt; nor, so they kill, by what means they kill.

In the psalms and in the prophets be marvellous execrations of the wicked, and specially against such as with the death of the godly go about to condemn the word of God, and to oppress it. Christ also and his apostles used marvellous execrations, when he said, "Woe be unto thee, Chorozaïm; Matt. xi. woe be unto thee, Bethsaida," &c. St Paul wished them destroyed that troubled the church of the Galatians: also he Gal. v. called the high-priest 'painted wall' to his face: and Peter Acts xxiii. killed with a word Ananias and Sapphira his wife. St Paul Acts v. strake blind Elymas the witch. Acts xiii. Eliseus caused the wild bear 2 Kings ii. to tear and kill the children that mocked him. 2 Kings i. Elias caused fire from heaven to fall upon the messengers of Ochosias³ the king. These things declare that there were at all times cursings used, and extreme punishment followed such as were by God's commandment cursed: and yet such as did curse remained still in the favour of God.

But these examples no private man may follow. For these men were public preachers of God's word, whose office was by all means so to rebuke and condemn sin as they were

[² See Homil. vi. De eo quod Dominus dicit in Evangelio, Diligite inimicos vestros, benefacite his qui vos oderunt.—August. Op. Tom. x. col. 421, et seqq. Basil. 1569.]

[³ Ochosias: Abaziah.]

instructed by the word of God. And he that marketh the condition of these persons shall perceive that in every one of them was two persons: the one, public, that could speak no more pleasant nor gently to the sinful world than God bade them; which was, to pronounce them cursed and damned for their sins and iniquity; yet, as private men, they wept and sorrowfully lamented the misery and loss of the same persons that they cursed as public ministers. Jeremy, as a public preacher, threatened the destruction of his own country, the captivity of his natural prince and king, and the servitude and bondage of all his countrymen; yet, as a private man, wept and cried out rather with floods of tears than with drops of weeping. So did Christ upon Jerusalem, David upon Saul and Absolon, and St Paul upon the Jews; and yet offended nothing at all. For although God require of public ministers to do that appertaineth to their public office in cursing and threatening of his ire and displeasure; yet he taketh not from them his natural affection to pity and bewail even such as they know most justly to be punished; but yet so in measure, that the affection of mercy and compassion murmur not against the will and just judgment of God. Wherefore, as it is forbidden a private man to revenge by force his own wrong, so it is forbidden him to curse or execrate any person, magistrate or other. Yea, the public person that preacheth in this point had need to be circumspect, and to beware he speak nothing of affection, but all for the correction of sin to the amendment of sinners; as the saints do ask vengeance in heaven, saying, "When wilt thou revenge our blood upon them of the earth?" where as it may not be thought that the saints pray uncharitably against their neighbours, that the world and the kingdom of sin might make an end in them. And so do all good men pray now upon the earth, that the kingdom of God may come, as it is in the Lord's prayer.

But what do these ungodly papists find fault with cursing, when not only all histories, chronicles, and records from time to time, ever sithence the pretended and wicked authority of the Romish bishop, do testify, besides daily experience, that they have cursed kings and realms of malice, pride, and indignation; and for money have blessed them again; and so used kings and realms (as their wicked lusts have moved them) as slaves and beasts, contrary to God's express word? And daily

Jer. v. vi. vii.
viii. ix.

Lam. i. ii.

Matt. xxiii.
2 Sam. [i. &]
xviii.
Rom. ix.

Rom. xii.
xiii.

Rev. vi.

Matt. vi.

it is seen in every consistory court, that, at the will and pleasure of a wicked man that is the bishop's officer, the innocents be cursed, and used worse than dogs, until such time as the officers' fury be pacified with gold or silver. If they knew God's laws (as they do not indeed), they should see and find, that no ordinary excommunication should be used by the bishop alone, but by the bishop and all the whole parish. So we read in the old law, that when such excommunications Deut. xx. were used, the whole congregation stood, the one party of the one hill, and the other party of the other hill. Also, when the incestuous man was excommunicated, St Paul alone did 1 Cor. v. not excommunicate him, but St Paul's consent and also the whole church with him.

Extraordinary excommunications that then the holy men used, which our bishops at this day neither have power to do nor know what they be, be not in use : as St Paul alone by Acts xiii. God's power made blind the witch Elymas ; and Peter alone Acts v. by the same power killed Ananias and Sapphira his wife. The bishops can but strike and excommunicate with the word of God : if that serve not, they should commend the matter to God, and meddle no further. But now the bishops have learned God's word, and preach and teach fables and lies : and whoso will not believe them in such wickedness, they strike them with loss of goods, lands, liberties, friends, wife, and children ; yea, with imprisonment, sword, fire, cord, and such like : and, to make all appear well, they strike true men with the false slander of treason. But such is God's just punishment for our sins most justly happened unto us : when we amend our lives, he will withdraw his scourge.

Thus mayest thou see, gentle reader, that such cursing as these ungodly papists slander me withal is both against my knowledge and my doings. And as I know I should not curse any man, even so I know I should pray for all men, and for mine enemies also, diligently and christianly; forgiving them, as much as lieth in me, here and before God, praying him to send them more grace and loving charity.

But here I would men should note and mark that, as they be forbid to curse the magistrates, so be they forbid to say, allow, or commend anything they shall do that is not agreeable with the word of God. For the scripture doth not only curse such as make wicked laws, but also holdeth them

Isai. v.

accursed (whatsoever they be) that call good evil, and evil good. And although God doth require me to obey the magistrate, yet he forbiddeth me to flatter the magistrate, or stir him up to do evil, or to commend the evil when it is done; for we know not only evil-doers shall be damned, but also such as consent to evil-doing. And this old saying is true, 'The consenters and doers shall have like pain.'

Rom. i.

Now these be the bees and stinging wasps that make the bishops so sore to rage and startle. They have taken the word of God from the people out of all churches in this realm, that nothing may be said in the vulgar tongue: which is clean contrary to the word of God, and expressly against the same, as St Paul saith. But they say St Paul there speaketh but of preaching alone, which should be in the vulgar tongue: but I say, and will justify it, that they say untruly in so saying; for the text plainly and expressly maketh as well mention of prayer said or sung as of preaching: "I will pray in my spirit and in mine understanding," saith St Paul, &c. And so do the old fathers altogether say as I say. Read John Chrysostom and St Ambrose¹ upon the same place.

1 Cor. xiv.

Further, they have banished the holy supper of the Lord, and call the table where the communion was used an oyster-board, and the bread appointed to that use oyster-bread; and yet those things, both by name and effect, be contained and commanded us most plainly in the express word of God. And, for the supper of the Lord, they have brought in private masses of their own, or else of their wicked predecessors' invention; which is clean contrary to the word of God: let the book of the apostles and evangelists be judge. And who-soever will compare the mass (as they use it) with the supper of the Lord, shall see them as well agree as Christ and the wicked Pharisees agreed. Now because men cannot condescend unto these wicked things, and call that holy which is damnable, and that good which is evil; therefore be lies, slanders, and false matters picked and feigned against them. But if they will say good is evil, and evil good, the devil God, and God the devil, then shall men have peace with them, and not before.

Matt. xxvi.
Mark xiv.
Luke xxii.
1 Cor. x. xi.

[¹ See Chrysost. Hom. xxxv. in 1 Cor. xiv. 15. Op. Tom. III. p. 477. Eton. 1613. Ambros. in 1 Cor. xiv. Op. Tom. III. col. 394, et seqq. Par. 1603.]

As I am sorry with all my heart that any man for troubles should curse his persecutors, except he have more special testimony of God's Spirit that he doth well than I have; so likewise I do lament that those men that be cursed (who they be, I know not) do not examine themselves, and search their own consciences, whether justly God stirreth the people to hate them or no; as David did, being a lawful king, and also a good king. When he heard Semei call him blood-sucker 2 Sam. xvi. and murderer, with many foul words, he entered in the judgment of his own conscience, and felt that the Lord had stirred the same wicked man up, being his own subject, to curse: whereby he learned (good king) to lament and beware of the sin that made him thus to be cursed. Alas! what man or woman living is there that, one ways or other, hath not deserved to be cursed both of God and man? But these carnal and fleshly bishops never consider that which is principally to be taken heed of in every plague that God sendeth; which is, the sin in the person plagued.

When the scourge of God so cometh, it were best for every man to say to himself, Good Lord! although I have not deserved thus to be spoken of one way, yet another way I have; for none is pure and innocent in thy sight. Let every man remove by grace the cause of cursings and other troubles, which be the very messengers of God and his scourges: and then God will remove the effects, which be the troubles themselves. If the party cursed by man be innocent, he may Matt. v. rejoice to be evil spoken of for justice' sake; and assure himself that God will bless that man cursed. If he be guilty, Mal. ii. the curse is as a preacher sent unto him from God to admonish him of his sins. And as for the person that curseth, if God's Spirit bear not record with his spirit that he did it for God's sake, and the hatred he did bear only to sin, and stirred thereunto by the Spirit of God, as the prophets and apostles were, he hath great cause to lament; for the curse that he would to others shall light upon himself. And such offenders had most need of comfort, to call them again to God and to the order of charity: for that we be bound to do, as the scripture of God doth teach; not to comfort them or aid them (as my false accusers say of me) as traitors in treason, but as creatures made unto the similitude of God, fallen into sin. The which similitude and dignity of God in man should not

be abhorred nor detested for any crime that man committeth, but rather pitied and comforted; not left alone, as the manner of the world is at this present, but diligently sought and laboured for, as Christ did for the lost sheep; who did not only seek for it, but also carried it home upon his own shoulders, when he had found it.

Thus have I spoken and written, gentle reader, against the papists' proceedings, as it is my bounden duty, and all men's else that fear God. For I am sworn by the terrible, venerable, holy, and blessed name of God, as I trust to be saved by the riches, treasure, and merits of Christ's death, neither directly nor indirectly to agree unto the wicked and pretended supremacy of the bishop of Rome; but with all my wit, learning, and other means, resist him. This oath (by God's help) I will not violate nor break, let the wicked perjured men, that be the wicked pope's adherents, say what they will, and do what God shall permit them. I fear not death, nor pass of their cruel imprisonment, which is more vile and cruel towards us true men than ever it was against murderers, traitors, and thieves. But that is no new thing: for there is no offence irremissible with the popish bishops but to believe truly in Christ, as his word teacheth. Cyprian, in a sermon *de Mortalitate*, hath these words: *Ejus est mortem timere, qui ad Christum nolit ire*¹: he feareth death that would not go to Christ. But we desire and greave to be dissolved from this wicked life and world, if it please God. Howbeit, we will not gladly provoke enmity, nor yet suffer unprofitable persecution: but when the glory of God shall perish without the truth be testified, I defy all torments and tormentors. And let all good men and women rejoice also in Christ: for, doubtless, the church of Christ was first planted under the gospel by the death of Christ and his poor servants; and now it shall take no more harm by the persecution of the satanical papists than gold taketh by the goldsmith's furnace. There is no death can come to the creature without God's good leave and permission. Therefore let us rejoice that our time draweth so near to go from this ruinous and

[¹ Quis hic anxietatis et sollicitudinis locus est? Quis inter hæc trepidus et mœstus est, nisi cui spes et fides deest? Ejus est enim mortem timere qui ad Christum nolit ire; ejus est ad Christum nolle ire, qui se non credat cum Christo incipere regnare.—Cyprian. Serm. iv. Op. Tom. i. p. 316. Antv. 1541.]

decayed city and tabernacle of our bodies : for there is an everlasting mansion in heaven prepared for us. And whiles we do live, let us pray to God for this our natural country. For whereas before it was cursed but by wicked man, the anti-christ of Rome, now is it cursed of God ; and whereas before it was interdicted but by a false wretch, that would be Christ's vicar in earth², now is it interdicted by the Maker and Creator of all the earth : as the word of God doth shew us, and all the old councils and doctors. Besides that, look upon the bishops' book, Winchester's oration, Doctor Sampson's oration, the bishop of Duresme's sermon, and the bishop of London's epistle.

I pray thee, gentle reader, as soon as thou readest this treatise, keep it not close, but make it open, and spare

not. For it is not by sword and fire
that the papists can fear³ us from
the truth of God's word.

Grace and peace
be with thee.

Amen.

[² See Burnet's Hist. of the Reformation. Vol. i. Lib. iii. Coll. Numb. 9.]

[³ Fear: frighten.]

LETTERS'.

[¹ Since the foregoing sheets were printed, it has been found necessary, in order to limit as much as possible the compass of the present volume, to withdraw from the following collection all such of bishop Hooper's letters as have already appeared in the *Epistolæ Tigurinæ*. To preserve, however, in some degree the completeness of the collection, the numbers of the letters so withdrawn have been printed in their order, together with the corresponding numbers of the above-named series.

As reference has been made in the preceding pages to several letters which will not now form a part of this work, the reader is requested to turn in all such cases to the corresponding portion of the *Epistolæ Tigurinæ*, or their English translation.

In the reprint of the rest of the letters, the text and, where the date is uncertain, the order of Coverdale's Letters of the Martyrs have been followed, with the exception of Nos. XLIV., XLV., and XLVI., which have been derived from another source, as indicated in the notice prefixed to No. XLIV.]

LETTERS.

Epistola I.	(See Epistolæ Tigurinæ, XXI. p. 21.)
II.	(ibid. XXII. p. 24.)
III.	(ibid. XXIII. p. 25.)
IV.	(ibid. XXIV. p. 27.)
V.	(ibid. XXV. p. 28.)
VI.	(ibid. XXVI. p. 31.)
VII.	(ibid. XXVII. p. 32.)
VIII.	(ibid. XXVIII. p. 32.)
IX.	(ibid. XXIX. p. 35.)
X.	(ibid. XXX. p. 36.)
XI.	(ibid. XXXI. p. 39.)
XII.	(ibid. XXXII. p. 41.)
XIII.	(ibid. XXXIII. p. 41.)
XIV.	(ibid. XXXIV. p. 43.)
XV.	(ibid. XXXV. p. 44.)
XVI.	(ibid. XXXVI. p. 45.)
XVII.	(ibid. XXXVII. p. 47.)
XVIII.	(ibid. XXXVIII. p. 50.)
XIX.	(ibid. XXXIX. p. 55.)
XX.	(ibid. XL. p. 58.)
XXI.	(ibid. XLI. p. 61.)
XXII.	(ibid. XLII. p. 63.)
XXIII.	(ibid. XLIII. p. 63.)
XXIV.	(ibid. XLIV. p. 64.)

[In preparing the following letter for the press, the text of Coverdale has been collated with that of an edition printed at Rouen, 1553, and the variations of the latter, when the sense is in any way affected, are given in the notes, distinguished by the initial R. The title-page of the foreign edition is as follows:]

¶ Whether Chri-

stian faith maye be kepte secret in
the heart, without confession ther-
of openly to the worlde as occasi-
on shal serve. Also what hurt
cōmeth by thē that hath
received the Gospel, to
be presēt at Masse un-
to the simple and
unlearned.

III Regum XVIII.

Howe long halte ye on bothe the
sides? If the Lord be God, the
walk after him: but if Baal
be he, thē follow him.

Matthew VI Chapter.

No man can serve two masters:
for ether he shal hate the
one, and love the other,
or els he shal lean to
the one, and dispise
the other.

Luke XVI Chapi.

That which is high among men
is an abhominatiō before god.

¶ From Roane. Anno. M.D.Liii.
the iii. of October.

¶ Bear not a straunge yoke with the unbelievers. For what feloship hath Deu. vii. righteousnes with unrighteousnes? What company hath light with darknes? How Mat. viii. agreeth Christ with Belial? Or what part hath the belever with the infidel? How 1 Cor. iii. v. accordeth the temple of God with images? Ye are the temple of the living God, as saith God: I wil dwel in them, and walke in them, and wyl be their God, and Lev. xxvi. thei shal be my people. Wherefore come from amonge theim, and seporate youre selves (saith the Lorde) and touch no unclene thing: so will I receive you, and be Ezek. xxxv. your father, and ye shall be my sonnes and daughters, saith the almightie Lord. Esai. lii.

LETTER XXV.

A Letter sent to the christian congregation, wherein he proveth that true faith cannot be kept secret in the heart without confession thereof openly to the world when occasion serveth.

ST PAUL, in the tenth chapter to the Romans, annexeth the faith of Christ in the heart with the¹ confession of the mouth; so that the one (it seemeth by him) can be no more without the other than fire can be without heat, saying these words: "With the heart man believeth unto righteousness, and with the mouth he confesseth unto salvation²." Wherein he declareth that, even as the cause of our acceptation³ through Christ is the confidence and faith of the heart in the promises of God; so is the confession outwardly of the same faith by the⁴ mouth the fruit that all christian faithful hearts bring forth through the same gift of God. And where as this effect of confession of faith⁵ is not, there wanteth also the cause of confession, which is true faith: for as the tree is known by her fruits, so is faith by her effects. And as the want of fruit is a demonstration that the tree is unprofitable, so the want of true confession of faith is a token that the faith is dead. The end of the unprofitable tree is cut- Matt. x. 6

[¹ 'The,' omitted in R.]

[² 'The heart believeth to justice: the confession of the mouth is to salvation.' R.]

[³ 'Acceptation,' R.]

[⁴ 'The' omitted in R.]

[⁵ 'Of faith,' omitted in R.]

[⁶ The text seems to refer rather to Luke xiii. 6. This reference is omitted in R.]

ting down and casting into the fire: the end of the fruitless faith is death and casting to eternal damnation.

1 Pet. iii.

Wherefore St Peter requireth us to make answer to every man that demandeth of us of such hope as is in us with gentleness and reverence: which is a very testimony that we sanctify God in our hearts, as it is before expressed¹ in the same chapter. For the greatest honour that man can give to God is to confess² in the time of trouble truly and faithfully his holy word and faith. Wherefore it is the duty of every Christian to pray and study to have a thorough knowledge of his faith in Christ; and³, as the glory of God shall require, and⁴ the cause of his religion, to be ready to make answer for the same (howsoever the world, fear, displeasure, friendship, or other lets, shall move us to the contrary⁵) upon pain, saith Christ in the tenth of Matthew⁶, that I will deny him before my Father which is in heaven. But how hard a thing it is to confess Christ in the days of trouble, not only the scripture, but also daily experience in good men and women, doth declare. True confession is warded⁷ on every side with many dangers on the right hand and on the left hand, now with fair means, then with foul threatenings, fearful and dangerous; as it is said by Christ our Saviour⁸, "They shall betray you to the judges; and of them ye shall be beaten and judged to death." Of⁹ the other side shall pull us back the love of wife, children, brother, sister, kin, friends¹⁰, and the love unto ourselves. But he that is overcome by any of these means hath his¹¹ judgment: he is not meet for me, saith Christ.

Matt. x.

These things be impossible unto men; yet to christian men in Christ possible, and so necessary, that Christianity and true religion cannot be in him that is afraid to confess Christ and his gospel in the time of persecution. The wisdom of the world doth say, "Although I accomplish the desire of my friends, and to the sight of the world am present

[1 'Expressed,' omitted in R.]

[2 'And answer—to,' R.]

[3 'And that,' R.]

[4 'And his religion attempt,' R.]

[5 'Whatsoever—should say to the contrary,' R.]

[6 'In the tenth of Matth.' omitted in R. In margin Mark viii.

Luke ix. xii.]

[7 'Environed,' R.]

[8 'Our Saviour,' omitted in R.]

[9 'On,' R.]

[10 'Lands and' &c. R.]

[11 'This,' R. In margin Matt. x. Luke xiii.]

at the mass, and with my body do as other men do, or as I may do; yet my heart is clean contrary to their belief, and I do detest such idolatry, and believe that the thing that I am present at is mere idolatry and abomination." Here be fair words for an evil purpose, and pretended excuse for a just condemnation before God. For if it be true that¹² ye know the thing which¹² ye resort unto to be the dishonour of God, why do ye honour it with your presence? If ye know it to be evil, why refrain ye not from it? If your conscience say it is idolatry, why serveth your body such things as your faith abhorreth? If in your heart you know but one God, why with your exterior¹³ presence serve ye the thing that ye know is not God? If your faith see idolatry, why doth your silence confess and allow¹⁴ the same? Two men in one God loveth not. If the inward man know the truth, why doth the outward man confess a falsehood? If your spirit¹⁵ be persuaded that the mass is idolatry, why do ye with your bodily presence use it as a God, and give godly honour to it¹⁶? Do ye not perceive that it is written¹⁷, Esay xxix¹⁸. Matt. xv¹⁸, "These¹⁹ people honour me with their²⁰ mouth, but their hearts be far from me?" The cause why God was offended with these²¹ people was, that outwardly they confessed him and served him²², but their hearts were far from him inwardly. Wherefore²³, ye may see what it is to bear two faces in one hood; outwardly to serve God, and inwardly to serve the devil. Now mark of this place, if it be so horrible and damnable a thing to be false in the heart, which none knoweth but God, and is worthy also of damnation; what is to be judged of the outward and manifest use of idolatry, which not only God, but also every good man, knoweth and abhorreth?

There is no colour²⁴ nor cloked hypocrisy that God can away with. If the heart think not as the tongue speaketh,

[12 'That,'—'which,' omitted in R.]

[13 'External,' R.] [14 'Profess,' R.] [15 'The spirit,' R.]

[16 'Why doth the corporal presence use it as God in doing godly honour, &c.' R.]

[17 'What is written,' R.]

[18 The references in margin, also Ezech. xxxiii. R.]

[19 'This,' R.] [20 'The,' R.] [21 'This,' R.]

[22 'And served him,' omitted in R.] [23 'Whereof,' R.]

[24 'Coloured,' R.]

[1 Cor. iii.
vi. R.]
2 Cor. vi.

Matt. vi.
[Luke xvi.
R.]

1 Cor. vi.

or else the tongue speak otherwise than the heart thinketh, both be abominable before God. Read ye¹ the third and the sixth chapters of the first Epistle of St Paul to the Corinthians, where as St Paul saith: "Know ye not that your body is the temple² of the Holy Ghost? If your body be the temple² of the Holy Ghost, what agreement hath it with idolatry?" Can one body at one time be the temple of the Holy Ghost, and be present at such idolatry as God abhorreth and detesteth? Can a man serve two masters? If he do, he loveth (as Christ saith) the one, and hateth the other. As God requireth of a faithful man a pure heart, even so requireth he that his external profession in all things be according thereunto³; for both body and soul be debtors unto God, and he redeemed them both. The word of God saith unto us, "Glorify and bear God in your bodies." If we be present at such idolatry as God forbiddeth, and our own knowledge in conscience is assured⁴ to be evil, do we glorify God in our bodies? No⁵, doubtless; we dishonour him, and make our bodies the servants of idolatry, not only to God's dishonour, but also to the great danger both of body and soul. For this is a true saying of St Augustine, "He that doth against his conscience buildeth to hell-fire⁶."

It is not enough for a christian man to say, I know the mass is naught; but to obey civil laws⁷ and orders I will do outwardly as other men⁸ do, yet in my heart abhor⁹ it, and never think it to be good. Doubtless these two minds, the spirit to think well and the body to do evil, in this respect be both naught, and God will spue the whole man out of his mouth, as he did the minister of the congregation of Laodicea. Apoc. iii. The eighth chapter and the tenth of the first to the Corinthians¹⁰ in this matter and in this time be

[Apoc. iii.
R.]
[1 Cor. viii.
& x. R.]

[1 'Ye,' omitted in R.]

[2 'Bodies be the temples,' R.]

[3 'The word of God saith unto us, Glorify and bear God in your bodies, even as God requireth that our external profession—be correspondent unto it' R.; omitting the quotation as it stands in the text.]

[4 'Assureth,' R.]

[5 'Nay,' R.]

[6 The editor has been unable to discover the exact saying here attributed to St Augustine; but for a similar sentiment see August. de Contrit. Cord. Op. Tom. ix. col. 840. B. Basil. 1569.]

[7 'Law,' R.]

[8 'Men,' omitted in R.]

[9 'I abhor,' R.]

[10 Look in the margin; for in this time the places be very much expedient, &c. R.]

places very much expedient to lead and govern the judgment of every christian man: where we may see that the Corinthians indeed had knowledge¹¹, and perceived right well that neither the idols amongst them, neither¹² the meat dedicated unto the idols, were anything, and passed as light of both¹³ as of things of nothing; and upon that knowledge used to be present, and also to eat at the feast, and of the meats¹⁴ dedicated unto idols. Wherewithal Paul was so sore offended, that he gave this sentence: "If¹⁵ a man see thee, ^{1 Cor. viii.} which hast knowledge, sit at table¹⁶ in the idols' temple, shall not the conscience of him that¹⁷ is weak be boldened to eat those things which are sacrificed¹⁸ to idols? And¹⁹ through thy knowledge shall the²⁰ weak brother perish, for whom Christ died. Now²¹ when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ." This judgment of Paul is more to be followed than all our own feigned and wretched²² defences, which²³ would fain seem to do well when we halt on both sides, which God abhorreth. Paul hath a profound and deep consideration of that man's fault²⁴ that hath knowledge, and perceiveth his dissimulation to be dangerous and perilous to all persons which he dwelleth withal.

First, such²⁵ as be of a right and staid judgment, and will not prostrate their bodies to an idol²⁶, do condemn, and needs must, such dissimulation. The very idolaters themselves have a defence²⁷ of their abomination by the presence of him that the christian congregation knoweth to have knowledge. The weaker sort²⁸, that would gladly take the best way, by a dissembler's halting and playing of²⁹ both hands embraceth both in body and in soul the evil that he abhorreth in his

[¹¹ 'Where as the Corinthians indeed had,' &c. R.]

[¹² 'Nor,' R.]

[¹⁴ 'Meat dedicated to,' R.]

[¹⁶ 'At meat,' R.]

[¹⁸ 'Offered to the idols,' R.]

[²⁰ 'That,' R.]

[²² 'Wrested,' R.]

[²⁴ 'Fact,' R.]

[²⁶ 'Doth he condemn. Secondly, by their such dissimulation the very,' R.]

[²⁷ 'Confirmation and defence,' R.]

[²⁸ 'Thirdly, the weak sort,' R.]

[¹³ 'Of both,' omitted in R.]

[¹⁵ 'For if some man,' R.]

[¹⁷ 'Which,' R.]

[¹⁹ 'And so,' R.]

[²¹ 'Now,' omitted in R.]

[²³ 'That would seem,' R.]

[²⁵ 'All such,' R.]

[²⁹ 'On,' R.]

heart; and¹ though he have knowledge, yet with his presence he esteemeth it as other do which have no knowledge. If St Paul said that the weak brother doth perish, for whom Christ died, by him² that abused knowledge in meats and drinks that of themselves be indifferent, how much more by³ the knowledge of him that useth manifest idolatry forbidden of God as a thing not indifferent? Take heed⁴ what St Paul meaneth, and what he would prove against this man which had knowledge that neither the idols⁵, neither the meats dedicated to idols, were anything. Forsooth this would be prove: that a poor man that wanteth⁶ knowledge, by the example of him that hath knowledge doth there⁷ adventure to do evil, which he would not do in case he saw not those that he hath good opinion of⁸ to go before him as authors⁹ of the evil. And indeed¹⁰ the ignorant people, or those that be half persuaded in a truth, yea, or else thoroughly persuaded what is evil, when¹¹ they have any notable men or women for an example to follow, they think in following of them they be excused, yea, although peradventure they do it against their consciences: as ye may see¹² how many good men¹² by the example of Peter began to dissemble, yea, Barnabas himself the apostle of the Gentiles.

Gal. ii.

But how great offence this is before God, so to make a doubtful¹³ conscience, or striving against knowledge, to do any thing that is not godly, let the judgment of men pass, and measure it from¹⁴ God's word. Christ saith, It were better a millstone were hanged about such an offender's neck, and cast into the sea. And doubtless the pain must be the greater, because we give offence willingly¹⁵, and against our own consciences: and this before God is a wicked knowledge that causeth another to perish. Woe be unto him that is learned

Matt. xviii.

[¹ 'That hath knowledge, and yet with presence honoureth it as other do that, &c.' R.]

[² 'In him,' R.]

[³ 'In,' R.]

[⁴ 'Take heed therefore,' R.]

[⁵ 'Idol nor,' R.]

[⁶ 'Wanted,' R.]

[⁷ 'There,' omitted in R.]

[⁸ 'Of whom he hath good opinion, go,' R.]

[⁹ 'Author,' R.]

[¹⁰ 'When the ignorant,' R.]

[¹¹ 'Yet when,' R.]

[¹² These clauses transposed in R.]

[¹³ 'doubtful and relucting conscience to do, &c.' R.]

[¹⁴ 'by,' R.]

[¹⁵ 'And,' omitted in R. and wittingly for willingly.]

to bring his brother to destruction! Doth a christian man know the truth to bring his brother to a lie? For those weaklings that we make to stumble Christ died¹⁶, as St Paul saith. God defend we should confirm any man's conscience in evil. Let every man of God weigh with himself the doctrine of St Paul, that commandeth us to fly¹⁷ idolatry.

1 Cor. x.

And mark what St Paul in that place calleth idolatry. It is to be seen plainly, that he speaketh not of such idolatry as men that lack knowledge in their hearts what God is and what¹⁸ God is not do commit. For in the eighth chapter before he saith, that men know that the idols were no gods, and that although by name the Gentiles had many gods, yet they knew that there was but one God. Therefore he meaneth nothing by this commandment, "flee idolatry," but to avoid such rites, ceremonies, and usages, as outwardly were used in the honour and reverence of the idols that were no gods¹⁹; and weighing the right use of the Lord's supper, and the dignity thereof, with the manner and use of the Gentiles towards their gods, he²⁰ would bring the church of the Corinthians to understand how that, as the divine and sacrate²¹ rites, ceremonies, and use of the²² sacrament of Christ's body and blood did sanctify²³ him, and declare him that used²⁴ it to be the servant and child of God; so did the rites and sacraments of the Gentiles defile²⁵ the users thereof, and declared them to be the servants and children of the idol, notwithstanding²⁶ that they knew in their hearts the idol was nothing. God by his sacrament²⁷ doth couple us unto him²⁸: let us pray therefore²⁹ to him that we pollute not ourselves with any rites, ceremonies, or usages not instituted by God, and so divide ourselves from him³⁰.

In this cause, if a faithful man should be at the mass, it

[16 'Died for,' R.]

[17 'Fly from,' R.]

[18 'Is not God,' R. 'Do commit,' omitted.]

[19 'Not God,' R.]

[20 'He,' omitted in R.]

[21 'Sacred,' R.]

[22 'Blessed sacrament,' R.]

[23 'Sacrate, sanctify and,' &c., R.]

[24 'Useth,' R.]

[25 'Define and declare the users thereof to be,' &c. R.]

[26 'Notwithstanding in their heart they knew well enough,' &c., R.]

[27 'Sacraments,' R.]

[28 'To himself,' R.]

[29 'Therefore,' omitted in R.]

[30 This clause omitted in R.]

is to be considered¹ with what mind those that he doth there accompany² himself withal do come³ thither, and what the end is of the work that the priest doth. The people come to honour the bread and wine for God; and the priest purposeth to consecrate both God and man, and so to offer Christ to the Father for remission of sin. Now do they⁴ that adjoin themselves unto those⁵ people profess and declare a society and fellowship of the same impiety as St Paul laid to the Corinthians' charge. St Paul was not offended with the Corinthians because they lacked knowledge of the true God, but because, contrary to their knowledge, they associated themselves with idolaters. For this is true, that in all rites, sacraments, and honourings, whether they be of God or of the devil, there is a profession of a⁶ communion: so that every⁷ man protesteth to be of the same religion that the rest be of that be partakers with him. I know there be many evasions made by men, that judge⁸ a man may with safeguard of conscience be at the mass. But forasmuch as M. Calvin, M. Bullinger, and other, have thoroughly answered them, such as be in doubt may read their books. This is my conscience after God's word⁹.

JOHN HOPER.

LETTER XXVI.

An exhortation to patience, sent to his godly wife ANNE HOOPER: whereby all the true members of Christ may take comfort and courage to suffer trouble and affliction for the profession of his holy gospel.

Matth. xviii.

Our Saviour Jesus Christ, dearly beloved and my godly wife, in St Matthew's gospel said to his disciples, that it was necessary slanders should come: and that they could not be avoided, he perceived as well by the condition of those that should perish and be lost for ever in the world to come, as

[¹ 'In this case a faithful man to be at the mass is to be considered,' &c., R.]

[² 'There he accompanieth,' R.]

[³ 'Cometh,' R.]

[⁴ 'Those,' R.]

[⁵ 'These,' R.]

[⁶ 'The,' R.]

[⁷ 'Any,' R.]

[⁸ 'Teach a man with safeguard of his conscience to be at mass,' R.]

[⁹ 'This is a true confession, and consonant to God's holy word,' R.]

also by their affliction that should be saved. For he saw the greatest part of the people would contemn and neglect whatsoever true doctrine or godly ways should be shewed unto them, or else receive it and use it as they thought good, to serve their pleasures, without any profit to their souls at all, not caring whether they lived as they were commanded by God's word or not; but would think it sufficient to be counted to have the name of a christian man, with such works and fruits of his profession and christianity as his fathers and elders, after their custom and manner, esteem and take to be good fruits and faithful works, and will not try them by the word of God at all. These men, by the just judgment of God, be delivered unto the craft and subtilty of the devil, that they may be kept by one slanderous stumbling-block or other, that they never come unto Christ, who came to save Matth. xxiv. those that were lost: as ye may see how God delivereth Rom. i. wicked men up unto their own lusts, to do one mischief after another, careless until they come into a reprobate mind, that 1 Thess. ii. forgetteth itself, and cannot know what is expedient to be done, or to be left undone, because they close their eyes, and will not see the light of God's word offered unto them; and being thus blinded, they prefer their own vanities before the truth of God's word. Where as such corrupt minds be, there is also corrupt election and choice of God's honour: so that the mind of man taketh falsehood for truth, superstition for true religion, death for life, damnation for salvation, hell for heaven, and persecution of Christ's members for God's service and honour.

And as these men wilfully and voluntarily reject the word of God, even so God most justly delivereth them into the blindness of mind and hardness of heart, that they cannot John viii. ix. understand, nor yet consent to, anything that God would have preached and set forth to his glory, after his own will and word: wherefore they hate it mortally, and of all things most detest God's holy word. And as the devil hath entered into their hearts, that they themselves cannot nor will not come to Christ to be instructed by his holy word; even so can they not abide any other man to be a christian man, and to lead his life after the word of God; but hate him, persecute him, rob him, imprison him, yea, and kill him, whether he be man or woman, if God suffer it. And so much are those wicked

men blinded, that they pass of no law, whether it be God's or man's, but persecute such as never offended; yea, do evil to those that daily have prayed for them, and wish them God's grace. In their Pharaonical and blind fury they have no respect to nature: for the brother persecuteth the brother, the father the son; and most dear friends, in devilish slander and offence, are become most mortal enemies. And no marvel; for when they have chosen sundry masters, the one the devil, the other God, the one shall agree with the other as God and the devil agree between themselves. For this cause, that the more part of the world doth choose to serve the devil under cloked hypocrisy of God's title, Christ said, "It is expedient and necessary that slanders should come;" and many means be devised to keep the little babes of Christ from the heavenly

Matth. xviii. Father. But Christ saith, "Woe be unto him by whom the offence cometh." Yet is there no remedy, man being of such corruption and hatred towards God, but that the evil shall be deceived, and persecute the good; and the good shall understand the truth, and suffer persecution for it until the world's end. For as he that was born after the flesh persecuted in times past him that was born after the Spirit, even so it is now.

Seeing therefore we live for this life amongst so many and great perils and dangers, we must be well assured by God's word how to bear them, and how patiently to take them, as they be sent to us from God. We must also assure ourselves that there is no other remedy for Christians in the time of trouble than Christ himself hath appointed us. In St Luke

Luke xxi. he giveth us this commandment: "Ye shall possess your lives in patience," saith he. In the which words he giveth us both commandment what to do, and also great comfort and consolation in all troubles. He sheweth also what is to be done, and what is to be hoped for, in troubles: and when troubles happen, he biddeth us be patient, and in no case violently nor seditiously to resist our persecutors, because God hath such cure and charge of us, that he will keep in the midst of all troubles the very hairs of our head, so that one of them shall not fall away without the will and pleasure of our heavenly Father. Whether the hair therefore tarry in the head, or fall from the head, it is the will of the Father. And seeing he hath such care for the hairs of our head, how much more doth he care for our life itself! Wherefore let God's adver-

Gen. iv.
Gal. iv.

Matt. x.

saries do what they lust, whether they take the life, or take it not, they can do us no hurt: for their cruelty hath no further power than God permitteth them; and that which cometh unto us by the will of our heavenly Father can be no harm, no loss, neither destruction unto us, but rather gain, wealth, and felicity. For all troubles and adversity that chance to such as be of God by the will of the heavenly Father can be none other but gain and advantage. Rom. viii.

That the spirit of man may feel these consolations, the Giver of them, the heavenly Father, must be prayed unto for the merits of Christ's passion; for it is not the nature of man that can be contented, until it be regenerated and possessed with God's Spirit, to bear patiently the troubles of the mind or of the body. When the mind and heart of a man seeth of every side sorrow and heaviness, and the worldly eye beholdeth nothing but such things as be troublous, and wholly bent to rob the poor man of that he hath, and also to take from him his life; except the man weigh these brittle and uncertain treasures that be taken from him with the riches of the life to come, and this life of the body with the life in Christ's precious blood, and so for the love and certainty of the heavenly joys condemn all things present; doubtless he shall never be able to bear the loss of goods, life, or any other things of this world. Therefore St Paul giveth a very godly and necessary lesson to all men in this short and transitory life, and therein sheweth how a man may best bear the iniquity and troubles of this world: "If ye be risen again with Christ (saith he), seek the things which are above, where Christ sitteth at the right hand of God the Father." Wherefore the christian man's faith must be always upon the resurrection of Christ, when he is in trouble; and in that glorious resurrection he shall not only see continual and perpetual joy and consolation, but also the victory and triumph of¹ all persecution, trouble, sin, death, hell, the devil, and all other persecutors and tyrants of Christ and of Christ's people, the tears and weepings of the faithful dried up, their wounds healed, their bodies made immortal in joy, their souls for ever praising the Lord, and conjunction and society everlasting with the blessed company of God's elects in perpetual joy. But the words of St Paul James i.
1 Cor. i.
Col. iii.

in that place, if they be not marked, shall do little profit to the reader or hearer, and give him no patience at all in this impatient and cruel world.

In the first part St Paul commandeth us to think or set our affections on things that are above. When he biddeth us seek the things that are above, he requireth that our minds never cease from prayer and study in God's word, until we see, know, and understand the vanities of this world, the shortness and misery of this life, and the treasures of the world to come, the immortality thereof, and the joys of that life; and so never cease seeking, until such time as we know certainly and be persuaded, what a blessed man he is that seeketh the one and findeth it, and careth not for the other though he lose it: and in seeking to have right judgment between the life present and the life to come, we shall find how little the pains, imprisonment, slanders, lies, and death itself, is in this world, in respect of the pains everlasting, the prison infernal, and dungeon of hell, the sentence of God's just judgment, and everlasting death.

When a man hath, by seeking the word of God, found out what the things above be, then must he (as St Paul saith) set his affections upon them. And this commandment is more hard than the other. For man's knowledge many times seeth the best, and knoweth that there is a life to come better than this life present; as you may see how daily men and women can praise and commend, yea, and wish for heaven, and to be at rest there; yet they set not their affection upon it: they do more affect and love indeed a trifle of nothing in this world that pleaseth their affection than a treasure of all treasures in heaven, which their own judgment saith is better than all worldly things. Wherefore we must set our affections upon the things that be above; that is to say, when anything worse than heaven upon the earth offereth itself to be ours, if we will give our good wills to it, and love it in our hearts, then to see by the judgment of God's word whether we may have the world without offence of God, and such things as be for this worldly life without his displeasure. If we cannot, St Paul's commandment must take place, "Set your affection on things that are above." If the riches of this world may not be gotten nor kept with God's law, neither our lives be con-

tinued without the denial of his honour, we must set our affection upon the riches and life that is above, and not upon things that be on the earth. Therefore this second commandment of St Paul requireth that, as our minds judge heavenly things to be better than things upon the earth, and the life to come better than the life present; so we should choose them before other, and prefer them, and have such affection to the best, that in no case we set the worst before it, as the most part of the world doth and hath done; for they choose the best and approve it, and yet follow the worst.

But these things, my godly wife, require rather cogitation, meditation, and prayer, than words or talk. They be easy to be spoken of, but not so easy to be used and practised. Wherefore, seeing they be God's gifts, and none of ours to have as our own when we would, we must seek them at our heavenly Father's hand, who seeth and is privy how poor and wretched we be, and how naked, how spoiled and destitute of all his blessed gifts we be by reason of sin. He did command therefore his disciples, when he shewed them that they should take patiently the state of this present life full of troubles and persecution, to pray that they might well escape those troubles that were to come, and to be able to stand before the Son of man. When ye find yourself too much oppressed (as every man shall be sometime with the fear of God's judgment), use the 77th psalm that beginneth, "I will cry unto God with my voice, and he shall hearken unto me:" in which psalm is both godly doctrine and great consolation unto the man or woman that is in anguish of mind. Use also in such troubles the 88th psalm, wherein is contained the prayer of a man that was brought into extreme anguish and misery, and, being vexed with adversaries and persecutions, saw nothing but death and hell. And although he felt in himself that he had not only man, but also God, angry towards him; yet he by prayer humbly resorted unto God, as the only port of consolation, and in the midst of his desperate state of trouble put the hope of his salvation in him whom he felt his enemy. Howbeit, no man of himself can do this; but the Spirit of God, that striketh the man's heart with fear, prayeth for the man stricken and feared with unspeakable groanings. And when you feel yourself, or know any other, oppressed after such

Matth. xxiv.
Luke xxi.

Psal. lxxvii.
Read also
his exposition
upon
this psalm,
most com-
fortable for
all broken
and afflicted
hearts.

Rom. viii.

Note this
well to thy
comfort
that art
afflicted, and
read the 4th
chap. of
Eccles.

sort, be glad; for after that God hath made you to know what you be of yourself, he will doubtless shew you comfort, and declare unto you what you be in Christ his only Son: and use prayer often; for that is the means whereby God will be sought unto for his gifts.

Col. iii.

These psalms be for the purpose, when the mind can take no understanding, nor the heart any joy of God's promises: and therefore were these psalms also made, 6, 22, 30, 31, 38, 69; from the which you shall learn both patience and consolation. Remember, that although your life (as all christian men's be) be hid, and appeareth not what it is; yet "is it safe" (as St Paul saith) "with God in Christ; and when Christ shall appear, then shall our lives be made open in him with glory." But in the mean time, with seeking and setting our affections upon the things that be above, we must patiently suffer whatsoever God shall send unto us in this mortal life. Notwithstanding, it might fortune some would say, who is so perfect that can let all things pass as they come, and have no care of them; suffer all things, and feel nothing; be attempted of the devil, the world, and the flesh, and not be troubled? Verily, no man living. But this I say, that in the strength of Jesus Christ things that come may pass with care; for we be worldly: and yet are we not carried with them from Christ; for we be in him godly. We may suffer things, and feel them as mortal men; yet bear them, and overcome them as christian men. We may be attempted of the devil, the flesh, and the world; but yet although these things pinch, they do not pierce; and although they work sin in us, yet in Christ no damnation to those that be grafted in him.

Rom. viii.

Hereof may the christian man learn both consolation and patience: consolation, in that he is compelled both in his body and goods to feel pain and loss, and in the soul heaviness and anguish of mind; howbeit none of them both shall separate him from the love that God beareth him in Christ. He may learn patience, forasmuch as his enemies both of the body and soul, and the pains also they vex us withal for the time, if they tarry with us as long as we live, yet when death cometh, they shall avoid, and give place to such joys as be prepared for us in Christ. For no pains of the world be perpetual; and whether they shall afflict us

for all the time of our mortal life, we know not; for they be the servants of God to go and to come as he commandeth them. But we must take heed we meddle not forcibly nor seditiously to put away the persecution appointed unto us by God, but remember Christ's saying, "Possess you your lives by your patience." And in this commandment God requireth in every man and woman this patient obedience. He saith not, it is sufficient that other holy patriarchs, prophets, apostles, evangelists, and martyrs, continued their lives in patience and patient suffering the troubles of this world; but Christ saith to every one of his people, "By your own patience ye shall continue your life:" not that man hath patience of himself, but that he must have it for himself of God, the only giver of it, if he purpose to be a godly man. Now, therefore, as our profession and religion requireth patience outwardly, without resistance and force; so requireth it patience of the mind, and not to be angry with God, although he use us, that be his own creatures, as him listeth. We may not also murmur against God, but say always his judgments be right and just, and rejoice that it pleaseth him by troubles to use us as he used heretofore such as he most loved in this world; and have a singular care to this commandment, *Gaudete et exultate*, "Be glad and rejoice:" for he sheweth great cause why: "your reward (saith he), is great in heaven." Luke xxi.

These promises of him that is the truth itself shall (by God's grace) work both consolation and patience in the afflicted christian person. And when our Saviour Christ hath willed men in trouble to be content and patient, because God in the end of trouble in Christ hath ordained eternal consolation, he useth also to take from us all shame and rebuke, as though it were not an honour to suffer for Christ, because the wicked world doth curse and abhor such poor troubled Christians. Wherefore Christ placeth all his honourably, and saith, "Even so persecuted they the prophets that were before you." We may also see with whom the afflicted for Christ's sake be esteemed by St Paul to the Hebrews: whereas the number of the blessed and glorious company of saints appear now to our faith in heaven in joy; yet in the letter, for the time of this life, in such pains and contempt as was never more. Let us therefore consider both Matt. v.

them and all other things of the world sithence the fall of man; and we shall perceive nothing to come to perfection, but with such confusion and disorder to the eye of the world, as though things were rather lost for ever than like to come to any perfection at all. For of godly men who ever came to heaven (no, not Christ himself) until such time as the world had thought verily that both he and all his had been clean destroyed and cast away? as the wise man saith of the wicked people, "We thought them to be fools, but they be in peace."

Wisd. v.

We may learn by things that nourish and maintain us, both meat and drink, to what loathsomeness and (in manner) abhorring they come unto, before they work their perfection in us. From life they be brought to the fire, and clean altered from that they were when they were alive; from the fire to the trencher and knife, and all-to hacked; from the trencher to the mouth, and as small ground as the teeth can grind them; and from the mouth into the stomach, and there so boiled and digested before they nourish, that whosoever saw the same would loath and abhor his own nourishment, before it come to his perfection. Is it then any marvel, if such Christians as God delighteth in be so mangled and defaced in this world, which is the kitchen and mill to boil and grind the flesh of God's people in, till they achieve their perfection in the world to come? And as man looketh for the nutriment of his meat when it is full digested, and not before; so must he look for his salvation when he hath passed this troublous world, and not before. Raw flesh is not meat wholesome for man: and unmortified men and women be no creatures meet for God. Therefore Christ saith that his people must be broken and all-to torn in the mill of this world, and so shall they be most fine meal unto the heavenly Father. And it shall be a christian man's part, and the duty of a mind replenished with the Spirit of God, to mark the order of God in all his things, how he dealeth with them, and how they suffer, and be content to let God do his will upon them; as St Paul saith, they 'weep until the number of the elects be fulfilled, and never be at rest, but look for the time when God's people shall appear in glory.'

Matt. x.

Rom. viii.

We must therefore patiently suffer, and willingly attend upon God's doings, although they seem clean contrary, after

our judgment, to our wealth and salvation ; as Abraham did when he was bid to offer his son Isaac, in whom God promised the blessing and multiplying of his seed. Joseph at the last came to that which God promised him, although in the mean time, after the judgment of the world, he was never like to be (as God said he should be) lord over his brethren. When Christ would make the blind man to see, he put clay upon his eyes, which, after the judgment of man, was means rather to make him double blind than to give him his sight ; but he obeyed, and knew that God could work his desire, what means soever he used contrary to man's reasons : and as touching this world, he useth all his after the same sort. If any smart, his people be the first ; if any suffer shame, they begin ; if any be subject to slander, it is those that he loveth ; so that he sheweth no face or favour, nor love almost, in this world outwardly to them, but layeth clay upon their sore eyes that be sorrowful : yet the patient man seeth (as St Paul saith) life hid under these miseries and adversities, and sight under foul clay ; and in the mean time he hath the testimony of a good conscience, and believeth God's promises to be his consolation in the world to come, which is more worth unto him than all the world is worth besides : and blessed is that man in whom God's Spirit beareth record that he is the son of God, what-soever troubles he suffer in this troublesome world. John ix.
1 Pet. iv.
Col. iii.
Rom. viii.

And to judge things indifferently, my godly wife, the troubles be not yet generally as they were in our good fathers' times, soon after the death and resurrection of our Saviour Christ Jesu, whereof he spake in St Matthew ; of the which place you and I have taken many times great consolation, and especially of the latter part of the chapter, wherein is contained the last day and end of all troubles (I doubt not) both for you and me, and for such as love the coming of our Saviour Christ to judgment. Remember, therefore, that place, and mark it again, and ye shall in this time see great consolation, and also learn much patience. Was there ever such troubles as Christ threatened upon Jerusalem ? Was there sithence the beginning of the world such affliction ? Who was then best at ease ? The apostles, that suffered in body persecution, and gathered of it ease and quietness in the promises of God. And no marvel ; for Christ saith, " Lift up your heads ; for your redemption is at hand ; " that is to say, Matth. xxiv.
Luke xxi.

your eternal rest approacheth and draweth near. The world is stark blind, and more foolish than foolishness itself; and so be the people of the world. For when God saith trouble shall come, they will have ease: and when God saith, "Be merry, and rejoice in trouble," we lament and mourn, as though we were cast-aways. But this the flesh (which is never merry with virtue, nor sorry with vice, never laugheth with grace, nor ever weepeth with sin) holdeth fast with the world, and letteth God slip.

Matth. xxiv.

But, my dearly beloved wife, you know how to perceive and to beware of the vanity and crafts of the devil well enough in Christ. And that ye may the better have patience in the Spirit of God, read again the 24th chapter of St Matthew, and mark what difference is between the destruction of Jerusalem, and the destruction of the whole world; and you shall see that then there were left alive many offenders to repent: but at the latter day there shall be absolute judgment and sentence, never to be revoked, of eternal life and eternal death upon all men; and yet towards the end of the world we have nothing so much extremity as they had then, but even as we be able to bear. So doth the merciful Father lay upon us now imprisonment (and, I suppose, for my part shortly death), now spoil of goods, loss of friends, and, the greatest loss of all, the knowledge of God's word. God's will be done! I wish in Christ Jesu, our only Mediator and Saviour, your constancy and consolation, that you may live for ever and ever; whereof in Christ I doubt not: to whom for his blessed and most painful passion I commit you. Amen.

Your brother in Christ,

13 October, 1553.

JOHN HOPER.

LETTER XXVII.

A Letter which he wrote to certain godly persons, professors and lovers of the truth, instructing them how they should behave themselves at the beginning of the change of religion.

The grace, mercy, and peace of God the Father, through our Lord Jesus Christ, be with you, my dear brethren, and

with all those that unfeignedly love and embrace his holy gospel. Amen.

It is told me that the wicked idol the mass is stablished again by a law, and passed in the parliament-house¹. Learn the truth of it, I pray you, and what penalty is appointed in the act to such as speak against it: also, whether there be any compulsion to constrain men to be at it: the statute thoroughly known, such as be abroad and at liberty may provide for themselves, and avoid the danger the better. Doubtless there hath not been seen before our time such a parliament as this is, that as many as were suspected to be favourers of God's word should be banished out of both houses. But we must give God thanks for that truth he hath opened in the time of his blessed servant King Edward the Sixth, and pray unto him that we deny it not, nor dishonour it with idolatry; but that we may have strength and patience rather to die ten times than to deny him once. Blessed shall we be, if ever God make us worthy of that honour to shed our blood for his name's sake: and blessed then shall we think the parents which brought us into this world, that we should from this mortality be carried into immortality. If we follow the commandment of St Paul that saith, "If ye be risen again with Christ, seek the things Col. iii. that be above, where Christ sitteth at the right hand of God," we shall neither depart from the vain transitory goods of this world, nor from this wretched and mortal life, with so great pains as other do. Let us pray to our heavenly Father that we may know and love his blessed will, and the glorious joy prepared for us in time to come, and that we may know and hate all things contrary to his blessed will, and also the pain prepared for the wicked men in the world to come.

There is no better way to be used in this troublesome time for your consolation than many times to have assemblies together of such men and women as be of your religion in Christ, and there to talk and renew among your-

[¹ The bill "for repealing king Edward's laws about religion" was sent down from the House of Lords to the Commons on Oct. 31, 1553, and after being discussed six days in the Commons was carried, and sent back to the upper house. Burnet's Hist. of Reform. Vol. II. B. II. p. 255. Ed. 1683. See also Strype, Eccl. Mem. Vol. III. Part I. p. 83.]

selves the truth of your religion ; to see what ye be by the word of God, and to remember what ye were before ye came to the knowledge thereof, to weigh and confer the dreams and false lies of the preachers that now preach, with the word of God that retaineth all truth : and by such talk and familiar resorting together, ye shall the better find out all their lies that now go about to deceive you, and also both know and love the truth that God hath opened to us. It is much requisite that the members of Christ comfort one another, make prayers together, confer one with another ; so shall ye be the stronger, and God's Spirit shall not be absent from you, but in the midst of you, to teach you, to comfort you, to make you wise in all godly things, patient in adversity, and strong in persecution. Ye see how the congregation of the wicked, by helping one another, make their wicked religion and themselves strong against God's truth and his people. If ye may, have some learned man, that can out of the scriptures speak unto you of faith and true honouring of God ; also that can shew you the descent of Christ's church from the beginning of it until this day, that ye may perceive by the life of your forefathers these two things : the one, that Christ's word, which said that all his must suffer persecution and trouble in the world, be true ; the other, that none of all his, before our time, escaped trouble : then shall ye perceive that it is but a folly for one that professeth Christ truly to look for the love of the world. Thus shall ye learn to bear trouble, and to exercise your religion, and feel indeed that Christ's words be true, " In the world ye shall suffer persecution." And when ye feel your religion indeed, say, ye be no better than your forefathers ; but be glad that ye may be counted worthy soldiers for this war : and pray to God when ye come together, that he will use and order you and your doings to these three ends, which ye must take heed of : the first, that ye glorify God ; the next, that ye edify the church and congregation ; the third, that ye profit your own souls.

ohn xvi.

In all your doings beware ye be not deceived. For although this time be not yet so bloody and tyrannous as the time of our forefathers, that could not bear the name of Christ without danger of life and goods ; yet is our time more perilous both for body and soul. Therefore of us

Christ said, "Think ye, when the Son of man cometh, he shall find any faith upon earth?" He said not, Think ye he shall find any man or woman christened, and in name a Christian? But he spake of the faith that saveth the Christian man in Christ: and doubtless the scarcity of faith is now more (and will, I fear, increase) than it was in the time of the greatest tyrants that ever were; and no marvel why. Read ye the sixth chapter of St John's Revelation, and ye shall perceive, among other things, that at the opening of the fourth seal came out a pale horse, and he that sat upon him was called Death, and Hell followed him. This horse is the time wherein hypocrites and dissemblers entered into the church under the pretence of true religion, as monkers, friars, nuns, massing-priests, with such other, that have killed more souls with heresies and superstition than all the tyrants that ever were killed bodies with fire, sword, or banishment, as it appeareth by his name that sitteth upon the horse, who is called Death: for all souls that leave Christ, and trust to these hypocrites, live to the devil in everlasting pain, as is declared by him that followeth the pale horse, which is Hell.

These pretended and pale hypocrites have stirred the earthquakes, that is to wit, the princes of the world, against Christ's church, and have also darkened the sun, and made the moon bloody, and have caused the stars to fall from heaven; that is to say, have darkened with mists, and daily do darken (as ye hear by their sermons) the clear sun of God's most pure word: the moon, which be God's true preachers, which fetch only light at the sun of God's word, are turned into blood, prisons, and chains, that their light cannot shine unto the world as they would: whereupon it cometh to pass, that the stars, that is to say, christian people, fall from heaven, that is to wit, from God's most true word to hypocrisy, most devilish superstition and idolatry. Let some learned man shew you all the articles of your belief and monuments of christian faith, from the time of Christ hitherto; and ye shall perceive that there was never mention of such articles as these hypocrites teach. God bless you, and pray for me, as I do for you.

Out of the Fleet, by your brother in Christ,

JOHN HOPER.

LETTER XXVIII.

(See Epistolæ Tigurinæ, XLV. p. 65.)

LETTER XXIX.

To my beloved in the Lord, W. P.

The grace of God be with you. I have sent you letters for my wife, who is at Frankford in High Almayne¹: I pray you, convey them trustily and speedily, and seal them close after the merchants' fashion, that they be not opened. William Downton, my servant, hath the first copy of that I wrote concerning master Hales' hurt. I would master Bradford did see it; and then the copy to be well kept, lest any man of malice should add anything to the matter more and worse than I have made it. I pass not of that may come of it, I thank God; and my conscience beareth me record, that I did it of zeal to the word of God, which the bishop of Winchester called the doctrine of desperation. Not only my heart, but also my mouth, my pen, and all my power, shall be against him even till death (by God's help) in this case, let God do with the matter as it pleaseth his high majesty; to whom I commend you.

Yours,

29 April, 1554.

JOHN HOPER.

LETTER XXX.

To master FERRAR, Bishop of St DAVID's, D. TAYLOR, master BRADFORD, and master PHILPOT, prisoners in the King's Bench in Southwark.

The grace of God be with you, Amen. I am advertised by divers, as well such as love the truth as also by such as yet be not come unto it, that ye and I shall be carried shortly to Cambridge, there to dispute in the faith, and for the religion of Christ (which is most true) that we have and do profess. I am (as I doubt not ye be) in Christ ready, not only to go to Cambridge, but also to suffer, by God's help, death itself

[¹ Upper Germany.]

in the maintenance thereof. Weston² and his complices have obtained forth the commission already, and speedily (most like) he will put it in execution. Wherefore, dear brethren, I do advertise you of the thing before for divers causes: the one, to comfort you in the Lord, that the time draweth nigh and is at hand that we shall testify before God's enemies God's truth: the next, that ye should prepare yourselves the better for it: the third, to shew you what ways I think were best to use ourselves in this matter, and also to hear of every one of you your better advice, if mine be not good. Ye know such as shall be censors and judges over us breathe and thirst our blood; and whether we by God's help overcome after the word of God, or by force and subtilty of our adversaries be overcome, this will be the conclusion: our adversaries will say they overcome, as you perceive how they report of those great learned men and godly personages at Oxford³.

Wherefore I mind never to answer them, except I have the books present, because they use not only false allegation of the doctors, but also a piece of the doctors' mind. The next, that we may have sworn notaries, to take things spoken indifferently; which will be very hard to have; for the adversaries will have the oversight of all things, and then make theirs better than it was, and ours worse than it was. Then, if we see that two or three or more will speak together, or with scoffs and taunts illude and mock us, I suppose it were best to appeal to be heard before the queen and the whole council, and that would much set forth the glory of God. For many of them know already the truth; many of them err rather of zeal than malice; and the others that be indurate should be answered fully to their shame (I doubt not), although to our smart and blood-shedding. For of this I am assured, that the commissioners appointed to hear us and judge us mean nothing less than to

[² Weston, dean of Westminster, was prolocutor of the Lower House of Convocation.]

[³ Cranmer, Ridley and Latimer. For an account of the pretended disputation at Oxford, see Foxe, Acts and Mon. B. x. p. 1428. Ed. 1583. Also Burnet's Hist. of Reform. Vol. II. B. II. p. 280. Ed. 1683. Hooper and his fellow-prisoners issued a "declaration concerning their disputation and doctrine of their religion," dated May 8, 1554, shewing on what terms they were prepared to dispute. Foxe, Acts and Mon. B. x. p. 1469.]

hear the cause indifferently ; for they be enemies unto us and unto our cause, and be at a point already to give sentence against us : so that if it were possible, with St Stephen, to speak so that they could not resist us, or to use such silence and patience as Christ did, they will proceed to revenging.

Wherefore, my dear brethren in the mercy of Jesus Christ, I would be glad to know your advice this day or to-morrow ; for shortly we shall be gone, and I verily suppose that we shall not company together, but be kept abroad one from the other. They will deny our appeal : yet let us challenge the appeal, and take witness thereof of such as be present, and require, for indifferency of hearing and judgment, to be heard either before the queen and the council, or else before all the parliament, as they were used in king Edward's days.

Further, for my part, I will require both books and time to answer. We have been prisoners now three quarters of a year, and have lacked our books ; and our memories, by close keeping and ingratitude of their parts, be not as present and quick as theirs be. I trust God will be with us, yea, I doubt not but he will, and teach us to do all things in his cause godly and constantly. If our adversaries, that shall be our judges, may have their purpose, we shall dispute one day, be condemned the next day, and suffer the third day. And yet is there no law to condemn us (as far as I know), and so one of the convocation-house said this week to D. Weston. To whom Weston made this answer ; " It forceth not (quoth he) for a law : we have commission to proceed with them ; when they be dispatched, let their friends sue the law."

Now how soon a man may have such a commission at my lord chancellor's hand, you know. It is as hard to be obtained as an indictment for Christ at Caiphas' hand. Besides that, the bishops, having the queen so upon their sides, may do all things both without the advice and also the knowledge of the rest of the lords of the temporalty ; who at this present have found out the mark that the bishops shoot at, and doubtless be not pleased with their doings. I pray you, help that our brother Saunders and the rest in the Marshalsea may understand these things, and send me your answer betime. *Judas non dormit ; nec scimus diem neque horam*¹. *Dominus*

[¹ Judas sleepeth not ; neither know we the day nor the hour.]

Jesus Christus suo sancto numine nos omnes consoletur et adjuvet. The Lord Jesus Christ with his Holy Spirit comfort and strengthen us all. Amen. 6 May, 1554.

Yours, and with you unto death in Christ,

JOHN HOPER.

LETTER XXXI.

(See *Epistolæ Tigurinæ*, XLVI. p. 65.)

LETTER XXXII.

(See *Epistolæ Tigurinæ*, XLVII. p. 66.)

LETTER XXXIII.

Another letter to certain godly persons, written to the same effect².

The grace of God be with you. Amen. I do give our heavenly Father thanks, that moveth you to remember your afflicted brethren, and I do (as I am bound) pray for you, that, with your remembrance of me, ye provide help, and succour me with such goods as God doth endue you withal. Doubtless, if ever wretch and vile sinner was bound unto God, I am most specially bound. For these ten months almost, ever since my imprisonment, I have had no living nor goods to sustain myself withal, yet such hath been the favour of our heavenly Father, that I have had sufficient to eat and drink, and the same paid for. Seeing he is so merciful and careful for my sinful body, I doubt not but he hath more care of my wretched soul, so that in both I may serve his majesty, and be a lively and profitable member of his poor afflicted church. I do not care what extremity this world shall work or devise, praying you in the bowels of him that shed his precious blood for you, to remember and follow the knowledge ye have learned of his truth. Be not ashamed nor afraid to follow him; beware of this sentence,

[² This letter stands after Letter XLVII. in Coverdale's work.]

Luke ix.

Luke xiv.

Matth. x

that it take no place in you: "No man (saith Christ) that putteth his hand to the plough and looketh backward is meet for the kingdom of God." Remember, that Christ willed him that would build a tower to sit down first and look whether he were able to perform it, lest he should begin and leave off in the midst, and so be mocked of his neighbours, and lose therewithal as much as he bestowed. Christ told such as would build in him eternal life, what the price thereof was, even at the beginning of his doctrine, and said they should be persecuted: also they should sometime pay and bestow both goods and lands, before the tower of salvation would be builded.

1 Cor. vi.

Prov. ii.

Seeing the price of truth in religion hath been always the displeasure and persecution of the world, let us bear it, and Christ will recompense the charges abundantly. It is no loss to lack the love of the world, and to find the love of God; nor no harm to suffer the loss of worldly things, and find eternal life. If man hate and God love, man kill the body and God bring both body and soul to eternal life, the exchange is good and profitable. For the love of God use singleness towards him. Beware of this foolish and deceitful collusion, to think a man may serve God in spirit secretly to his conscience, although outwardly with his body and bodily presence he cleave, for civil order, to such rites and ceremonies as now be used contrary to God and his word. Be assured that whatsoever he be that giveth this counsel, shall be before God able to do you no more profit than the fig-leaves did unto Adam. "Glorify God both in your bodies and in your spirits, which are God's." Take heed of that commandment; no man is able to dispense with it. Such as be yet clear, and have not been present at the wicked mass and idolatrous service, let them pray to God to stand fast: such as for weakness and fear have been at it, repent and desire God of forgiveness, and doubtless he will have mercy upon you. It is a fearful thing, that many do not alonely thus dissemble with God, but also excuse and defend the dissimulation: beware of that, dear brethren; for it is a sore matter to delight in evil things. Let us acknowledge and bewail our evil; then God shall send grace to amend us, and strength better to bear his cross.

I doubt not but ye will judge of my writing as I mean

towards you in my heart, which is doubtless your eternal salvation in Christ Jesus ; to whom I heartily commend you.
14 June, 1554.

LETTER XXXIV.

To my dearly beloved friend in Christ, master John Hall.

The grace of God be with you. Amen. It was much to my comfort, I assure you, when I understood by this bearer, my faithful servant, William Downton, that you and your wife were in health. Many times I had occasion to inquire for you, before the departure of my poor wife, to have holpen her out of the land from the hands of the cruel ; but I could hear nothing where you were. It was told me you abode in the country with your wife, to whom make my hearty commendations, and to the rest of all your house that fear God : and my trust is you do not forget your duty towards God in this troublesome world. See that you tarry with him in one hour of trouble, and doubtless he will keep you for ever with him in the joys everlasting. I would write more, but this bearer can tell what need I have to make haste. Fare you well, as myself, and be strong in Christ ; for I thank him, for my part, I am not ashamed of his gospel, neither afeard of the pope, the devil, nor the gates of hell. The Lord's will be done. Written the 4th day of August, Anno 1554.

Your poor friend,

JOHN HOPER.

LETTER XXXV.

To all my dear brethren, my relievers and helpers in the city of London.

The grace of God be with you. Amen. I have received from you, dearly beloved in our Saviour Jesus Christ, by the hands of my servant, William Downton, your liberality, for the which I do most heartily thank you ; and I praise God highly in you and for you, who hath moved your hearts to shew this kindness towards me ; praying him to preserve you from all famine, scarcity, and lack of the truth of his

word, which is the lively food of your souls, as you preserve my body from hunger and other necessities which should happen unto me, were it not cared for by the benevolence and charity of godly people. Such as have taken all worldly goods and lands from me, and spoiled me of all that I had, have imprisoned my body, and appointed no one halfpenny to feed or to relieve me withal. But I do forgive them, and pray for them daily in my poor prayer unto God, and from my heart I wish their salvation, and quietly and patiently bear their injuries, wishing no farther extremity to be used towards us. Yet, if it seem contrary best unto our heavenly Father, I have made my reckoning, and fully resolve myself to suffer the uttermost that they are able to do against me, yea, death itself, by the aid of Christ Jesus, who died the most vile death of the cross for us wretches and miserable sinners. But of this I am assured, that the wicked world, with all his force and power, shall not touch one of the hairs of our heads without leave and licence of our heavenly Father, whose will be done in all things. If he will life, life be it; if he will death, death be it. Only we pray that our wills may be subject unto his will; and then, although both we and all the world see none other thing but death, yet if he think life best, we shall not die, no, although the sword be drawn out over our heads: as Abraham thought to kill his son Isaac; yet when God perceived that Abraham had surrendered his will to God's will, and was content to kill his son, God then saved his son.

Dearly beloved, if we be contented to obey God's will, and for his commandment's sake to surrender our goods and ourselves to be at his pleasure, it maketh no matter whether we keep goods and life, or lose them. Nothing can hurt us that is taken from us for God's cause, nor nothing can at length do us good that is preferred contrary unto God's commandment. Let us wholly suffer God to use us and ours after his holy wisdom, and beware we neither use nor govern ourselves contrary to his will by our own wisdom: for if we do, our wisdom will at length prove foolishness. It is kept to no good purpose that we keep contrary unto his commandments. It can by no means be taken from us that he would should tarry with us. He is no good Christian that ruleth himself and his as worldly means serveth: for he that so doth

shall have as many changes as chance in the world. To-day with the world he shall like and praise the truth of God; to-morrow, as the world will, so will he like and praise the falsehood of man; to-day with Christ, and to-morrow with antichrist. Wherefore, dear brethren, as touching your behaviour towards God, use both your inward spirits and your outward bodies, your inward and your outward man (I say), not after the means of men, but after the infallible word of God. Refrain from evil in both, and glorify your heavenly Father in both. For if ye think ye can inwardly in the heart serve him, and yet outwardly serve with the world in external service the thing that is not God, ye deceive yourselves; for both the body and the scul must together concur in the honour of God, as St Paul plainly teacheth, 1 Cor. vi. For if an honest wife be bound to give both heart and body to faith and service in marriage, and if an honest wife's faith in the heart cannot stand with an whorish or defiled body outwardly; much less can the true faith of a Christian in the service of Christianity stand with the bodily service of external idolatry: for the mystery of marriage is not so honourable between man and wife, as it is between Christ and every christian man, as St Paul saith.

Therefore, dear brethren, pray to the heavenly Father, that, as he spared not the soul nor the body of his dearly beloved Son, but applied both of them with extreme pain to work our salvation both of body and soul; so he will give us all grace to apply our bodies and souls to be servants unto him: for doubtless he requireth as well the one as the other, and cannot be miscontented with one, and well pleased with the other. Either he hateth both, or loveth both; he divideth not his love to one, and his hatred to the other. Let not us therefore, good brethren, divide ourselves, and say our souls serve him, whatsoever our bodies do to the contrary for civil order and policy.

But, alas! I know by myself what troubleth you, that is, the great danger of the world, that will revenge (ye think) your service to God with sword and fire, with loss of goods and lands. But, dear brethren, weigh of the other side, that your enemies and God's enemies shall not do as much as they would, but as much as God shall suffer them, who can trap them in their own counsels, and destroy them in the midst of

Matt. xx.

their furies. Remember, ye be the workmen of the Lord, and called into his vineyard, there to labour till evening-tide, that ye may receive your penny, which is more worth than all the kings of the earth. But he that calleth us into his vineyard hath not told us how sore or how fervently the sun shall trouble us in our labour; but hath bid us labour, and commit the bitterness thereof unto him, who can and will so moderate all afflictions, that no man shall have more laid upon him than in Christ he shall be able to bear: unto whose merciful tuition and defence I commend both your souls and your bodies. 2 September, 1554.

Yours with my poor prayer,
JOHN HOPER.

LETTER XXXVI.

To a merchant of London, by whose means he had received much comfort in his great necessities in the Fleet: where how cruelly he was handled, you shall see in the letter next following¹.

The grace of God be with you. Amen. I thank God and you for the great help and consolation I have received in the time of adversity by your charitable means, but most rejoice that you be not altered from truth, although falsehood cruelly seeketh to distain her. Judge not, my brother, truth by outward appearance; for truth now worse appeareth and more vilely is rejected than falsehood. Leave the outward shew, and see by the word of God what truth is, and accept truth, and dislike her not, though man call her falsehood. As it is now, so hath it been heretofore, the truth rejected, and falsehood received. Such as have professed truth for truth have smarted, and the friends of falsehood laughed them to scorn. The trial of both hath been by contrary success: the one having the commendation of truth by man, but the condemnation of falsehood by God, flourishing for a time, with endless destruction; the other afflicted a little season, with immortal joys.

Wherefore, dear brother, ask and demand of your book, the Testament of Jesus Christ, in these woeful and wretched

[¹ See Letter XLVIII.]

days, what you should think, and what you should stay upon for a certain truth; and whatsoever you hear taught, try it by your book, whether it be true or false. The days be dangerous and full of peril, not only for the world and worldly things, but for heaven and heavenly things. It is a trouble to lose the treasures of this life, but yet a very pain if they be kept with the offence of God.

Cry, call, pray, and in Christ daily require help, succour, mercy, wisdom, grace, and defence, that the wickedness of this world prevail not against us. We began well; God preserve us until the end. I would write more often unto you, but I do perceive you be at so much charges with me, that I fear you would think when I write I crave. Send me nothing till I send to you for it; and so tell the good men your partners: and when I need, I will be bold of you.
3 December, 1554.

Yours with my prayer,
J. HOPER.

LETTER XXXVII.

(See *Epistolæ Tigurinæ*, XLVIII. p. 67.)

LETTER XXXVIII.

*To mistress WILKINSON, a woman hearty in God's cause,
and comfortable to his afflicted members.*

The grace of God and the comfort of his Holy Spirit be with you. Amen.

I am very glad to hear of your health, and do thank you for your loving tokens. But I am a great deal more glad to hear how christianly you avoid idolatry, and prepare yourself to suffer the extremity of the world, rather than to endanger yourself to God. You do as you ought to do in this behalf; and in suffering of transitory pains you shall avoid permanent torments in the world to come. Use your life, and keep it with as much quietness as you can, so that you offend not God. The ease that cometh with his displeasure turneth at length to unspeakable pains; and the gains

Heb. xi.

of the world, with the loss of his favour, is beggary and wretchedness. Reason is to be amended in this cause of religion: for it will choose and follow an error with the multitude, if it may be allowed, rather than turn to faith, and follow the truth with the people of God. Moses found the same fault in himself, and did amend it, choosing rather to be afflicted with the people of God than to use the liberty of the king's daughter, that accounted him as her son.

Matt. v.

Pray for contentation and peace of the Spirit, and rejoice in such troubles as shall happen unto you for the truth's sake: for in that part Christ saith you be happy. Pray also for me, I pray you, that I may do in all things the will of our heavenly Father: to whose tuition and defence I commend you.

LETTER XXXIX.

To my dearly beloved sister in the Lord, mistress A. W.¹

The grace of God be with you. Amen. I thank you for your loving token. I pray you burden not yourself too much. It were meet for me rather to bear a pain than to be a hindrance to many. I did rejoice, at the coming of this bearer, to understand of your constancy, and how that you be fully resolved, by God's grace, rather to suffer extremity than to go from that truth in God which you have professed. He that gave you grace to begin in so infallible a truth will follow you in the same unto the end. But, my loving sister, as you be travelling this perilous journey, take this lesson with you, practised by wise men; whereof ye may read in the second of St Matthew's gospel. Such as travelled to find Christ followed only the star; and as long as they saw it, they were assured they were in the right way, and had great mirth in their journey. But when they entered into Jerusalem, whereas the star led them not thither, but unto Bethelhem, and there asked the citizens the thing that the star shewed before; as long as they tarried in Jerusalem, and would be instructed where Christ was born, they were not only ignorant of Bethelhem, but also lost the sight of the star that led them before.

Whereof we learn, in any case whiles we be going in this life to seek Christ that is above, to beware we lose not the star of God's word, that only is the mark that sheweth us where Christ is, and which way we may come unto him. But as Jerusalem stood in the way, and was an impediment to these wise men; so doth the synagogue of antichrist, that beareth the name of Jerusalem, which by interpretation is called the vision of peace, and amongst the people now is called the catholic church, stand² in the way that pilgrims must go by through this world to Bethelhem, the house of saturity and plentifulness, and is an impediment to all christian travellers; yea, and except the more grace of God be, will keep the pilgrims still in her, that they shall not come where Christ is at all. And to stay them indeed, they take away the star of light, which is God's word, that it cannot be seen: as ye may see how the celestial star was hid from the wise men, when they asked of the Pharisees at Jerusalem where Christ was born. Ye may see what great dangers happened unto these wise men, whiles they were a-learning of liars where Christ was. First, they were out of their way; and next, they lost their guide and conductor, the heavenly star. Christ is mounted from us into heaven, and there we seek him, as we say: let us therefore go thithierward by the star of his word, and beware we happen not to come into Jerusalem, the church of men, and ask for him. If we do, we go out of the way, and lose also our conductor and guide, that only leadeth us straight thither.

The poets write in fables, that Jason, when he fought with the dragon in the isle of Colchis, was preserved by the medicines of Medea, and so won the golden fleece. And they write also that Titan, whom they feign to be son and heir of the high god Jupiter, would needs upon a day have the conducting of the sun round about the world; but, as they feign, he missed of the accustomed course: whereupon when he went too high, he burned heaven; and when he went too low, he burned the earth and the water. These profane histories do shame us that be christian men. Jason against the poison of the dragon used only the medicine of Medea. What a shame is it for a christian man against the poison of the devil, heresy, and sin, to use any other remedy than Christ and his word! Titan for lack of knowledge was afearred of every sign of the

zodiac that the sun passeth by : wherefore he now went too low, and now too high, and at length fell down and drowned himself in the sea. Christian men for lack of knowledge, and for fear of such dangers as christian men must needs pass by, go clean out of order, and at length fall into the pit of hell.

Sister, take heed : you shall in your journey towards heaven meet with many a monstrous beast : have salve of God's word therefore ready. Ye shall meet husband, children, lovers and friends, that shall, if God be not with them (as, God be praised, he is ; I would it were with all other allies, be very lets and impediments to your purpose. You shall meet with slander and contempt of the world, and be accounted ungracious and ungodly ; you shall hear and meet with cruel tyranny to do you all extremities ; you shall now and then see the troubles of your own conscience, and feel your own weakness ; you shall hear that you be cursed by the sentence of the catholic church, with such like terrors : but pray to God, and follow the star of his word, and you shall arrive at the port of eternal salvation, by the merits only of Jesus Christ ; to whom I commend you and all yours most heartily.

Yours in Christ,

JOHN HOPER.

LETTER XL.

To my dear friends in God, master JOHN HALL and his wife.

The grace of God be with you. Amen. I thank you for your loving and gentle friendship at all times, praying God to shew unto you such favour, that whatsoever trouble and adversity happen, ye go not back from him. These days be dangerous and full of peril : but yet let us comfort ourselves in calling to remembrance the days of our forefathers, upon whom the Lord sent such troubles, that many hundreds, yea, many thousands, died for the testimony of Jesus Christ, both men and women, suffering with patience and constancy as much cruelty as tyrants could devise, and so departed out of this miserable world to the bliss everlasting ; where as now they remain for ever, looking always for

the end of this sinful world, when they shall receive their bodies again in immortality, and see the number of the elects associated with them in full and consummate joys: Heb. xi. and as virtuous men, suffering martyrdom, and tarrying a little while in this world with pains, by and by rested in joys everlasting; and as their pains ended their sorrows and began ease; so did their constancy and steadfastness animate and confirm all good people in the truth, and gave them encouragement and lust¹ to suffer the like, rather than to fall with the world to consent unto wickedness and idolatry.

Wherefore, my dear friends, seeing God of his part hath illuminated you with the same gift and knowledge of true faith, wherein the apostles, the evangelists, and all martyrs suffered most cruel death, thank him for his grace in knowledge, and pray unto him for strength and perseverance, that through your own fault you be not ashamed nor afear'd to confess it. Ye be in the truth, and the gates of hell shall never prevail against it, nor antichrist with all his imps prove it to be false. They may kill and prosecute, but never overcome. Be of good comfort, and fear more God than man. This life is short and miserable; happy be they that can spend it to the glory of God. Pray for me, as I do for you, and commend me to all good men and women. 22 December, 1554.

Your brother in Christ,

JOHN HOPER.

LETTER XLI.

To one that was fallen from the known truth of the gospel to antichrist and his damnable religion.

Grace, mercy, and peace of conscience, be multiplied in all penitent hearts. Amen.

Dear brother in Christ Jesus, it is not long since I was informed what love and fervent zeal ye have heretofore borne to God's true religion, appearing as well by your life and conversation, as by absenting yourself from the idolaters' temple, and congregation of false worshippers. But now,

[¹ Lust: desire.]

(alas!) through the devilish persuasions and wicked counsel of worldly men, ye have declined from your former profession, building again that which before ye destroyed, and so are become a trespasser, bearing a stranger's yoke with the unbelievers. Of which thing ever since I was informed, I have been marvellously moved with inward affections, much lamenting so great and sudden a change, as to be turned from him that called you in the grace of Christ unto the dissimulation of wicked hypocrites; which (as St Paul saith) is nothing else, but that there be some which trouble you, intending to make you like as they are, even lovers of themselves, whose hearts are wedded to the perishing treasures of this world, wherein is the whole joy and felicity, contrary to St John, which saith, "See that ye love not the world, neither those things which are in the world." But they, as men without ears, and having hearts without understanding, do neither weigh the terrible threatenings of God against such offenders, and the most woeful punishment due for the same; nor yet consider the loving admonition and calling of God, who both teacheth how to avoid his wrath, and also by what means to attain to salvation.

Wherefore, dear brother, I humbly beseech you, even by the mercifulness of God, and as you tender your own salvation, to give ear no longer to their pestilent persuasions; but even now forthwith to repent, and have no longer fellowship with the unfruitful works of darkness; neither fashion you yourself again like unto the world: delight not in the friendship thereof; for all such be made the enemies of God. Grieve not any longer the Holy Spirit of God, by whom ye are sealed unto the day of redemption. Acknowledge your offence, and from whence ye are fallen: prostrate yourself before God, asking mercy for Christ's sake. Mourn with Mary Magdalen, lament with David, cry with Jonas, and weep with Peter; and make no tarrying to turn to the Lord, whose pitiful eyes attend always to wipe away the tears from every troubled conscience. Such is his entire love toward all those that turn unto him, making them this sweet promise confirmed by a mighty and vehement kind of speaking: "Tell them, As truly as I live (saith he), I will not the death of a sinner, but much rather that he turn from his evil ways,

[¹ The reference intended here is evidently Matth. xxvi. 75.]

and live. Turn you, turn you from your ungodly ways, O ye of the house of Israel. O wherefore will ye die?" Behold, ye are here forgiven, your sin is blotted out, and the most joyful countenance of God turned again towards you.

What now remaineth? Verily this, that you from henceforth keep circumspect watch, and become a follower of Christ, sustaining for his name's sake all such adversities as shall be measured unto you by the sufferance of God our heavenly Father, who so careth for us, that not one hair of our head shall perish without his will; who also, considering the tender and weak faith of his children, not able as yet to stand against the force of antichrist's tyranny, giveth them this loving liberty: "When ye be persecuted in one city, Matth. x. fly to another." O most tender compassion of Christ! how careful is he over his people! Who would not now, rather than to offend so merciful a God, fly this wicked realm, as your most christian brother and many other have done? or else with boldness of heart and patience of the spirit bear manfully the cross even unto the death, as divers of our brethren have done before us? as is declared at large in Paul's Epistle to the Hebrews, which I pass over, and Heb. xi. come to our Saviour Christ, whose example for our singular comfort St Paul encourageth us to follow, saying, "Let us Heb. xii. also, seeing that we are compassed with so great a multitude of witnesses, lay away all that presseth down, and the sin that hangeth on, and let us run with patience unto the battle that is set before us, looking unto Jesus, the author and finisher of our faith; who, for the joy that was set before him, abode the cross and despised the shame, and is set down on the right hand of the throne of God, &c." "From Rev. xxii. whence he shall come shortly," saith St John, "and his rewards with him, to give every man according as his deeds shall be. Blessed are they that do his commandments, that their power may be in the tree of life, and may enter in through the gates unto the city," where they (saith Esay) Isai. lvi. "shall have their pleasure in the Lord, who will carry them on high above the earth, and will feed them with the heritage of Jacob their father; for the Lord's own mouth hath so promised."

Thus I have been bold to write unto you for christian love's sake that I bear to you, whose salvation I wish as

mine own, beseeching God that your whole spirit, soul, and body may be kept faultless unto the coming of our Lord Jesus Christ. Amen.

Your brother in Christ,
JOHN HOPER.

LETTER XLII.

To a certain godly woman, instructing her how she should behave herself in the time of her widowhood.

The grace of God and the comfort of his Holy Spirit be with you, and with all them that unfeignedly love his holy gospel. Amen.

I thank you, dear sister, for your most loving remembrance: and although I cannot recompense the same, yet do I wish with all my heart that God would do it; requiring you not to forget your duty towards God in these perilous days, in the which the Lord will try us. I trust you do increase by reading of the scriptures the knowledge you have of God, and that you diligently apply yourself to follow the same: for the knowledge helpeth not, except the life be according thereunto. Further, I do heartily pray you to consider the state of your widowhood; and if God shall put in your mind to change it, remember the saying of St Paul, 1 Corinthians vii. "It is lawful for the widow or maiden to marry to whom they list, so it be in the Lord," that is to say, to such a one as is of Christ's religion.

Dearly beloved in Christ, remember these words; for you shall find thereby great joy and comfort, if you change your state. Whereof I will, when I have better leisure (as now I have none at all), further advertise you. In the mean time I commend you to God, and the guiding of his good Spirit; who stablish and confirm you in all well doing, and keep you blameless to the day of the Lord. Watch and pray; for this day is at hand.

Yours assured in Christ,
JOHN HOPER.

LETTER XLIII.

An answer to a friend of his for a woman that was troubled with her husband in matters of religion, how she should behave herself towards him.

The grace and peace of God our dear Father through Jesus Christ our Lord. Amen.

As concerning the party whom you wrote unto me of, I have here sent you mine advice, and what I think is best in this case to be done. First, she shall remember the counsel of St Paul, 1 Cor. vii., where he speaketh to such as be coupled in matrimony, and be of two sundry and divers religions: if the unbelieving man will dwell with the faithful woman, the wife cannot forsake him; or in case the unbelieving woman will dwell with her believing husband, the husband cannot forsake her. But if the unbelieving party (whether it be husband or wife) will depart, the believing party is at liberty. Now in this time, to believe that the priest can make God, or to believe that which was not God yesterday can be both God and man to-day, and so to honour that which was but very bread yesterday for the true God, that made both heaven and earth and all that be in them, and for the body and soul of Christ, that suffered for our redemption, and took from us our sins upon the cross, is very idolatry, and to be committed of no christian man: for the pain of it, without repentance, is everlasting damnation.

In matrimony it is meet therefore, that which party soever be persuaded and knoweth the truth, be it the husband or the wife, the truth be spoken, taught, and opened unto the party that is not persuaded. For, as St Paul saith, "How knowest thou, O man, whether thou shalt save thy wife? or how knowest thou, O woman, whether thou shalt save thy husband?" Therefore let the best and more godly party be diligent in saving (by his or her labours) the party that is not instructed nor persuaded in the truth. If it prevail, then is the worse part amended, and the best part hath done his or her duty and office, as it is commanded. Ephes. iv. Coloss. iii. 1 Peter iii.

In case the worse part will not be amended, but tarry still in error, and so offend the Almighty God, the author of marriage, let the best part, that is persuaded and knoweth the truth, as in this case the woman, labour with her com-

panion to be free and at liberty, and not to be compelled to honour any false god, or to serve God otherwise than she knoweth she may do with a good conscience, as she is taught by the word of God. And if she may thus obtain to be at liberty, and be not compelled to do things against her conscience, she may not in any wise depart from him that she is married unto. If this woman cannot win her husband to the truth, nor obtain to live freely and at liberty in the faith of Christ herself, let her cause some godly and grave men or women to persuade with her husband, as well for his own better knowledge as for the freedom and liberty of herself; and let her, and whosoever entreateth of the matter, use modesty, soberness, and charity, and pray unto God that their doings may take virtuous and godly success.

In case (which God forbid!) the husband will not reform himself of his error, nor suffer his wife to refrain the company and fellowship of such as be present at the mass, where as an idol is honoured for God, this wife must make answer soberly and christianly, that she is forbidden by God's laws to commit idolatry, and that God is more to be obeyed than man; and so in any case beware she offend not against the first commandment, which is, "Thou shalt have no other gods but me."

Acts v.

Exod. xx.

It may come to pass, that when the husband shall perceive the wife's love and reverence towards him, and also her constancy and strength in the truth and true religion of God, although he be not converted unto the truth by her, yet he will be contented to suffer her to use the liberty of her conscience, without compulsion to any religion that she doth by God's word detest and abhor. But if there be no remedy but either the wife must follow in idolatry her husband's commandment, or else suffer the extremity of the law; here must the wife remember and learn whether there be any law or not, that can compel her ordinarily to come to the mass, where as idolatry is committed. If there be no law or other means to compel her than her husband's foul words, which be nothing else but threatenings to put her in fear, she must, if she can, with wisdom and womanhood amend the same: if she cannot, then must she christianly and patiently bear them as a woman of God, that for his sake must suffer as much as his pleasure is to lay upon her.

In case there be a law to compel her and all other, if

otherwise she will not obey, to come to the mass, first, she must wisely and discreetly weigh her husband's nature, whether he is wont to be in deed, works, and offers, cruel as he is in words. If she can find that his nature is (as the most part of men's be) more churlish and cruel in words than in works, then howsoever he threateneth by dangerous words, he will not accuse his wife to harm her, but rather excuse her. In case, either for lack of love, or for fear of losing of his goods, she perceive verily that he mindeth to bring her in danger by a law, then must she pray to God, and use one of these two extreme remedies. First, if she find by prayer herself strong to abide the extremity of the law, yea, though she should die, let her in no case depart from her husband. In case she find herself too weak to suffer such extremity, then rather than to break company and marriage between God and her, conjoined by the precious blood of Christ, she must convey herself into some such place as idolatry may be avoided. For if the husband love the wife, or the wife the husband, more than Christ, he nor she be not meet for Christ. Matt. x. xvi. Luke xiv. ix. Yea, if a man love his own life more than Christ, he is not meet for Christ. And what doth it avail a man to win all the world, and to lose his soul? But here the woman must take heed, that in case, for the keeping of the marriage between God and her, she depart from her husband, that she be always in honest, virtuous, and godly company, that she may at all times have record for her godly behaviour, if anything should be laid to her charge; and let her live a sole, sober, and modest life, with prayer and soberness to God, that it may please him to banish such wicked laws and wicked religion as make debate between God and man, and husband and wife; and then God shall from time to time give counsel to every good man and woman what is best to be done in such pitiful cases, to his honour and to the salvation of our woeful and troubled consciences.

Out of the Fleet, by the prisoner of the Lord,

JOHN HOPER.

LETTER XLIV.

[The three following letters were annexed to the Exposition of Psalm XXIII. and the Apology, published by Henry Bull in 1562, and are reprinted from that edition, the variations of Coverdale, marked C, being given in the notes.]

¶ The copy of the letter wher-
by Maister Hooper was certified
of the takying of a godlye
company in bowe
churcheyarde at
prayer.

My duty humbly remembered, you hear (I know) of a godly company imprisoned, which were taken upon new-year's night: yet notwithstanding, forasmuch (perhaps) as you know not perfectly how nor wherefore, you shall understand that, being upon their knees in ending of prayer, (wherein they gave God thanks, prayed for the magistrates and estates of the realm, and required things necessary at his bountiful hands,) two of my lord chancellor's men (as I am informed) came first into the chamber where they were, in Bow church-yard; and immediately afterwards followed M. sheriff with others, who commanded them all to stay in the king and qucen's majesties' name, whereunto they humbly obeyed: for they came not thither weaponed to conspire or make any tumult, but only, like Christians, christianly to pray, and to be instructed in the vulgar tongue by the reading and hearing of God's word, as their conscience did enforce them, without the displeasure of God, to do. For (as you well know) there is nothing so grievous to the patient in this world as the gnawing and biting worm of a troubled conscience, being accused by God's law for the wilful transgressing of the same: as by experience we know by Judge Hales¹, who, contrary to the knowledge of God's word, consented

[¹ Foxe speaks of him as "conscientie stimulus totus confusus confectusque." Rer. in Eccles. Gest. Commentarii. Basil. 1559. p. 264. See also Hooper's treatise respecting him, p. 374 of this volume; also Burnet's Hist. of Reform. Vol. II. B. I. p. 248.]

to the wicked traditions of the papists; which although in name they would be of the holy church, and preachers of the gospel of Christ, yet in fact and deed do they dissent from the same, and most detest that godly society: as by the cruel handling of the Christians by the prelates at this present it doth evidently appear. Therefore (I say), that they might, without the offence of God, quietly pray together, as they be taught by his word, there assembled a godly company together to the number of thirty, divided and sent to both the counters, where at commandment they yet remain. And with master Chambers, master Monger, and the rest in the counter at Bread-street, I was yesterday: who (God be thanked) be strong, and do rejoyce that for well-doing they are imprisoned; not doubting but that, as God hath vouchsafed to accept them worthy to sustain imprisonment for his sake, so he will strengthen them rather to suffer death than to deny his truth: as the Lord knoweth; who assist you with his Holy Spirit, that unto the end you may persevere in his truth: unto whose tuition in my poor prayer I humbly commend you. 3 of January, 1554[5].

M. Chamber, M. Monger, M. Sh. and
the rest in the Counter do pray
for you, and in Christ
salute you most
heartily.

LETTER XLV.

¶ The letter of Mayster Hooper's aunswer unto the former letter.

The grace of God be with you. Amen. I perceive² by your letter how that, upon new-year's day at night, there were taken a godly company of Christians, whilst they were praying. I do rejoyce in that men can be so well occupied in this perilous time, and fly unto God for remedy

[² 'Perceived,' C.]

by prayer, as well for their own lacks and necessities, as also charitably to pray for them that persecute them. So doth the word of God command all men to pray charitably for them that hate us¹, and not to revile any magistrate with words, or to mean him evil by force or violence. They also may rejoice that in well-doing they were taken to the prison. Wherefore I have thought it good to send them this little writing of consolation, praying God to send them patience, charity, and constancy in the truth of his most holy word. Thus fare you well, and pray to God to send his true word into this realm again amongst us, which the ungodly bishops have now banished.

4. January.

1554[5].

LETTER XLVI.

¶ The copy of Mayster Hooper's Letter delyuered in the Counter at breade street.

To the godly and faithful company of prisoners in both the Counters, which were taken together at prayer in a house in Bow church-yard².

The grace, favour, consolation, and aid of the Holy Ghost be with you now and ever. So be it.

Dearly beloved in the Lord, ever sithence your imprisonment, I have been marvellously moved with great affections and passions, as well of mirth and gladness as of heaviness and sorrow. Of gladness in this, that I perceived how ye be bent and given to prayer, and invocation of God's help in these dark and wicked proceedings of men against God's glory. I have been sorry to perceive the malice and wickedness of

[¹ 'For those that hate them,' C.]

[² Heading in C.]

men to be so cruel, devilish, and tyrannical, to persecute the people of God for serving³, saying, and hearing of the holy psalms and the word of eternal life. These cruel doings do declare that the papists' church is more bloody and tyrannical than ever was the sword of the ethnics and gentiles. When I heard of your taking, and what ye were doing, wherefore, and by whom ye were taken, I remembered how the Christians in the primitive church were used by the cruelty of unchristened heathens in the time of Trajan the emperor⁴, about seventy-seven years after Christ's ascension into heaven; and how⁵ the Christians were persecuted very sore, as though they had been traitors and movers of sedition. Whereupon the gentile emperor Trajan required to know the true cause of christian men's trouble. A great learned man called Plinius⁶ wrote unto him, and said it was because the Christians said certain psalms before day unto one called Christ, whom they worshipped for God. When Trajan the emperor understood it was for nothing but for conscience and religion, he caused by his commandments everywhere, that no man should be persecuted for serving of God. Lo! a gentile and heathen man would not have such as were of a contrary religion punished for serving of God: but the pope and his church hath⁷ cast you into prison, being taken even doing⁸ the work of God, and one of the excellentest⁹ works that is required of christian men; that is to wit, whiles ye were in prayer, and not in such wicked and superstitious prayers¹⁰ as the papists use, but in the same prayer that Christ hath taught you to pray: and in his name only ye gave God thanks for that ye have received, and for his sake ye asked for such things as ye want. O glad may ye be that ever ye were born, to be apprehended whilst ye were so virtuously occupied. Blessed be they that suffer ^[Matth. v. c.] for righteousness' sake. For if God had suffered them that took your bodies then to have taken your life also, now had

[³ 'Serving of God, for &c.,' C.]

[⁴ Plin. Epist. Lib. x. Epp. xcvi. xcvi. pp. 815-825. Amsterdam. 1734. The instructions of Trajan to Pliny were, that the Christians should not be *sought after*; but if they were brought before him and convicted of being Christians, they should be punished.]

[⁵ 'And how,' omitted in C.]

[⁶ 'Plinius secundus,' C.]

[⁷ 'Have,' C.]

[⁸ 'In doing,' C.]

[⁹ 'Most excellent,' C.]

[¹⁰ 'Prayer,' C.]

ye been following the Lamb in perpetual joys, away from the company and assembly of wicked men. But the Lord would not have you suddenly so to depart; but reserveth you gloriously to speak and maintain his truth to the world. Be ye not careful what ye shall say: for God will go out and in with you, and will be present in your hearts and in your mouths to speak his wisdom, although it seem foolishness to the world. He that hath begun this good work in you continue¹ you in the same unto the end: and pray unto him that ye may fear him only that hath power to kill both body and soul, and to cast them into hell-fire. Be of good comfort: all the hairs of your heads be numbered, and there is not one of them can perish, except your heavenly Father suffer it to perish. Now ye be even in the field, and placed in the forefront of Christ's battle. Doubtless it is a singular favour of God, and a special love of him towards you, to give you this fore-ward and pre-eminence, and a sign that he trusteth you before others of his people. Wherefore, dear brethren and sisters, continually fight this fight of the Lord. Your cause is most just and godly: ye stand for the true Christ (who is, after the flesh, in heaven) and for his true religion and honour, which is amply, fully, sufficiently, and abundantly contained in the holy testament sealed with Christ's own blood. How much be ye bound to God, to put you in trust with so holy and just a cause! Remember what lookers-upon ye have to see and behold you in your fight; God² and all his holy angels, who be ready alway to take you up into heaven, if ye be slain in this fight. Also ye have standing at your backs all the multitude of the faithful, who shall take courage, strength, and desire to follow such noble and valiant Christians as ye be. Be not afraid of your adversaries; for he that is in you is stronger than he that is in them. Shrink not, although it be pain to you. Your pains be not now so great as hereafter your joys shall be. Read the comfortable chapters to the Romans, viii. x. xv. Hebrews, xi. xii.; and upon your knees thank God that ever ye were accounted worthy to suffer anything for his name's sake. Read the second chapter of St Luke's gospel; and there ye shall see how the shepherds that watched upon their sheep all night, as soon as they heard that Christ was born at Bethelam, by and bye they went to see him. They did not reason nor

[Matth. x.
c.]

[1 John iv.
c.]

[¹ 'Confirm, strengthen, and continue,' C.] [² 'Even God,' C.]

debate with themselves, who should keep the wolf from the sheep in the mean time, but did as they were commanded, and committed their sheep unto him whose pleasure they obeyed. So let us do now we³ be called; commit⁴ all other things unto him that called⁵ us. He will take heed that all things shall be well: he will help the husband; he will comfort the wife; he will guide the servants; he will keep the house; he will preserve the goods; yea, rather than it should be undone, he will wash the dishes, and rock the cradle. Cast therefore all your [1 Pet. v. C.] care upon God; for he careth for you. Besides this, ye may perceive by your imprisonment that your adversaries' weapons against you be nothing but flesh, blood, and tyranny. For if they were able, they would maintain their wicked religion by God's word: but for lack of that, they would violently compel such as they cannot by the holy scripture persuade: because the holy word of God and all Christ's doings be clean contrary unto them. I pray you pray for me, and I will pray for you: and although we be asunder after the world, yet in Christ⁶ (I trust) for ever joining in the spirit; and so shall meet in the palace of the heavenly joys, after this short and transitory life is ended. God's peace be with you. Amen.

4. of January.

1554[5].

LETTER XLVII.

To certain of his beloved friends in God, exhorting them to stick constantly to the professed truth of the gospel in those days of trial, and not to shrink for any trouble.

The grace of God be with you. Amen. I did write unto you of late, and told you what extremity the parliament had concluded upon concerning religion⁷, suppressing the

[3 'When we,' C.]

[4 'And commit,' C.]

[5 'Calleth,' C.]

[6 'We are in,' C.]

[7 On new-year's day (says Strype, an. 1555) passed the act for restoring the supremacy to the see apostolic, and repealing a great

true, and setting forth the untrue; intending to cause all men by extremity to forswear themselves, and to take again for the head of the church him that is neither head nor member of it, but a very enemy, as the word of God and all ancient writers do record: and for lack of law and authority, they will use force and extremity, which have been the arguments to defend the pope and popery, sith this wicked authority began first in the world. But now is the time of trial, to see whether we fear more God or man. It was an easy thing to hold with Christ whiles the prince and world held with him: but now the world hateth him, is the true trial who be his. Wherefore in the name, and in the virtue, strength, and power of his holy Spirit, prepare yourselves in any case to adversity and constancy. Let us not run away when it is most time to fight: remember that none shall be crowned but such as fight manfully; and he that endureth unto the end shall be saved. Ye must now turn all your cogitations from the perils ye see, and mark by faith what followeth the peril, either victory in this world of your enemies, or else a surrender of this life to inherit the everlasting kingdom. Beware of beholding too much the felicity or the misery of this world; for the consideration and earnest love or fear of either of them draweth from God. Wherefore think with yourselves, as touching the felicity of the world, it is good; but yet none otherwise than it standeth with the favour of God. It is to be kept; but yet so far forth as by keeping of it we lose not God. It is good to abide and tarry still among our friends here; but yet so that we tarry not therewithal in God's displeasure, and hereafter to dwell in hell with the devils in fire everlasting. There is nothing under God but may be kept, so that God, being above all things we have, be not lost.

Of adversity judge the same. Imprisonment is painful; but yet liberty upon evil conditions is more painful. The prisons stink; but yet not so much as sweet houses where as the fear and true honour of God lacketh. I must be alone and solitary: it is better so to be, and have God with me, than to be in company with the wicked. Loss of goods is great; but loss of God's grace and favour is greater. I am a poor

many of king Henry's laws, that had been made to the prejudice of the see. *Eccles. Mem.* Vol. III. Pt. 1. p. 328. Oxf. 1822. See also Burnet's *Hist. of Reform.* Vol. II. B. II. p. 293. Lond. 1683.]

simple creature, and cannot tell how to answer before such a great sort of noble, learned, and wise: it is better to make answer before the pomp and pride of wicked men than to stand naked in the sight of all heaven and earth before the just God at the latter day. I shall die then by the hands of the cruel man: he is blessed that loseth this life full of mortal miseries, and findeth the life full of eternal joys. It is a grief to depart¹ from goods and friends; but yet not so much as to depart from grace and heaven itself. Wherefore there is neither felicity nor adversity of this world that can appear to be great, if it be weighed with the joys or pains in the world to come.

I can do no more but pray for you; do the same for me for God's sake. For my part (I thank the heavenly Father), I have made my accounts, and appointed myself unto the will of the heavenly Father: as he will, so I will, by his grace. For God's sake, as soon as ye can, send my poor wife and children some letter from you, and my letter also which I sent of late to Downton. As it is told me, she had never letter from me sith the coming of master S. unto her: the more to blame the messengers; for I have written divers times. The Lord comfort them, and provide for them; for I am able to do nothing in worldly things. She is a godly and wise woman; and if my meanings had been accomplished, she should have had necessary things: but that I meant God can perform, to whom I commend both her and you all. I am a precious jewel now, and daintily kept, never so daintily: for neither mine own man, nor any of the servants of the house, may come at me, but my keeper alone, a simple rude man, God knoweth; but I am nothing careful thereof. 21 January, 1555.

Yours bounden,
JOHN HOPER.

LETTER XLVIII.

A report of his miserable imprisonment and most cruel handling by Babington, that enemy of God and of his truth, then warden of the Fleet.

The first of September, 1553, I was committed unto the Fleet from Richmond, to have the liberty of the prison; and

[¹ Depart: part.]

within six days after I paid for my liberty five pounds sterling to the warden for fees: who, immediately upon the payment thereof, complained unto Stephen Gardiner, bishop of Winchester, and so was I committed to close prison one quarter of a year, in the tower-chamber of the Fleet, and used very extremely. Then by the means of a good gentlewoman I had liberty to come down to dinner and supper, and not to speak with any of my friends; but, as soon as dinner and supper was done, to repair to my chamber again. Notwithstanding, whiles I came down thus to dinner and supper, the warden and his wife picked quarrels with me, and complained untruly of me to their great friend the bishop of Winchester.

After one quarter of a year and somewhat more, the warden and his wife fell out with me for the wicked mass; and thereupon the warden resorted to the bishop of Winchester, and obtained to put me into the wards, where I have continued a long time, having nothing appointed to me for my bed but a little pad of straw, a rotten covering, with a tick and a few feathers therein, the chamber being vile and stinking, until by God's means good people sent me bedding to lie in. Of the one side of which prison is the sink and filth of all the house, and on the other side the town-ditch; so that the stench of the house hath infected me with sundry diseases. During which time I have been sick; and the doors, bars, hasps, and chains being all closed and made fast upon me, I have mourned, called, and cried for help. But the warden, when he hath known me many times ready to die, and when the poor men of the wards have called to help me, hath commanded the doors to be kept fast, and charged that none of his men should come at me, saying, "Let him alone; it were a good riddance of him." And among many other times he did thus the 18th of October, 1553, as many can witness.

I paid always like a baron to the said warden, as well in fees as for my board, which was twenty shillings a week, besides my man's table, until I was wrongfully deprived of my bishoprick. And sithence that time I have paid him as the best gentleman doth in his house: yet hath he used me worse and more vilely than the veriest slave that ever came to the hall-commons. The said warden hath also imprisoned my man, William Downton, and stripped him out of his clothes to search for letters, and could find none, but only a little remem-

brance of good people's names, that gave me their alms to relieve me in prison; and, to undo them also, the warden delivered the same bill unto the said Stephen Gardiner, God's enemy and mine.

I have suffered imprisonment almost eighteen months, my goods, living, friends, and comfort, taken from me; the queen owing me by just account fourscore pounds or more. She hath put me in prison, and giveth nothing to find me; neither is there suffered any to come at me, whereby I might have relief. I am with a wicked man and woman, so that I see no remedy (saving God's help) but I shall be cast away in prison, before I can come to judgment. But I commit my just cause to God, whose will be done, whether it be by life or death.

JOHN HOPER.

LETTER XLIX.

A letter concerning the vain and false reports which were spread abroad of him, that he had recanted and abjured that doctrine which he before had preached.

The grace and peace of God be with all them that unfeignedly look for the coming of our Saviour Christ. Amen.

Dear brethren and sisters in our Lord, and my fellow-prisoners for the cause of God's gospel, I do rejoice and give thanks unto God for your constancy and perseverance in affliction, wishing and praying unto him for your continuance therein to the end. And as I do rejoice in your faithful and constant affliction that be in prison, even so do I mourn and lament to hear of our dear brethren abroad, that yet have not suffered nor felt such dangers for God's truth as we have, and do feel, and are like daily to suffer more, yea, the very extreme death of the fire: yet such is the report abroad (as I am credibly informed), that I, John Hooper, a condemned man for the cause of Christ, now after sentence of death (being in Newgate prisoner, looking daily for execution) should recant and abjure that heretofore I have preached. And this talk riseth of this, that the bishop of London and his chaplains resort unto me. Doubtless, if our

brethren were as godly as I could wish them to be, they would think that, in case I did refuse to talk with them, they might have just occasion to say that I were unlearned, and durst not speak with learned men; or else proud, and disdainful to speak with them¹. Therefore, to avoid just suspicion of both, I have and do daily speak with them when they come, not doubting but they will report that I am neither proud nor unlearned. And I would wish all men to do as I do in this point. For I fear not their arguments, neither is death terrible unto me. Wherefore I pray you to make true report of the same, as occasion shall serve; and also that I am more confirmed in the truth that heretofore I have preached by their communication. And ye that may, send to the weak brethren abroad, praying them that they trouble me not with such reports of recantation as they do. For I have hitherto left all things of this world, and suffered great pains and long imprisonment; and I thank God I am ready even as gladly to suffer death for the truth I have preached as a mortal man may be. O Lord, how slippery the love of man, yea, man himself, is! It were better for them to pray for us, rather than to credit or raise rumours that be untrue, unless they were more certain thereof than ever they shall be able to prove. We have enemies enough of such as know not God. Truly this report of weak brethren is a double trouble and a triple cross. I do wish you eternal salvation in Christ Jesu, and also require your continual prayer, that he which hath begun in us may save us to the end. I have taught this truth with my tongue and pen heretofore, and hereafter shortly will confirm by God's grace the same with my blood. Pray for me, gentle brethren, and have no mistrust.

From Newgate, 2d February.

Your brother,
JOHN HOPER.

[¹ The reading in Coverdale's work is "that I were unlearned, and disdained to speak," &c. The words as they stand in the text are taken from Foxe, (Acts and Mon. p. 1507. Ed. 1583.) and are preferred as giving a more complete sense. Foxe's version, Ed. 1559, is, "me vel ob inscitiam non audere, vel ob insolentiam dedignari, secum manus conserere."]

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